

# *Lavan*

(The four stages of spiritual sphere)



*'Panth Ratan'*  
*Giani Sant Singh ji 'Maskeen'*

*Editor : Harjit Singh*  
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**Gurjyoti Enterprises**

Alwar, Rajasthan

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by

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## FEW WORDS

Before commencing this book, we prayed to God Almighty and the Hukamnama that came was as following:-

ਸੁਹੀ ਮਹਲਾ ੪ ॥

ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਈ ਕਿਛੁ ਕੀਚੈ ਜੇ ਕਰਿ ਸਕੀਐ ॥ ਆਪਣਾ  
ਕੀਤਾ ਕਿਛੁ ਨ ਹੋਵੈ ਜਿਉ ਹਰਿ ਭਾਵੈ ਤਿਉ ਰਖੀਐ ॥੧॥ ਮੇਰੇ ਹਰਿ  
ਜੀਉ ਸਭੁ ਕੋ ਤੇਰੇ ਵਸਿ ॥ ਅਸਾ ਜੋਰੁ ਨਾਹੀ ਜੇ ਕਿਛੁ ਕਰਿ ਹਮ ਸਾਕਹ  
ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਬਖਸਿ ॥੧॥ ਰਹਾਉ ॥ ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਦੀਆ ਤੁਧੁ  
ਆਪੇ ਤੁਧੁ ਆਪੇ ਕਾਰੈ ਲਾਇਆ ॥ ਜੇਹਾ ਤੂੰ ਹੁਕਮੁ ਕਰਹਿ ਤੇਹੇ ਕੋ  
ਕਰਮ ਕਮਾਵੈ ਜੇਹਾ ਤੁਧੁ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ ॥੨॥ ਪੰਚ ਤਤੁ ਕਰਿ  
ਤੁਧੁ ਸਿਸਟਿ ਸਭ ਸਾਜੀ ਕੋਈ ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ ॥  
ਇਕਨਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਤੂੰ ਬੁਝਾਵਹਿ ਇਕਿ ਮਨਮੁਖਿ ਕਰਹਿ ਸਿ ਰੋਵੈ ॥  
॥੩॥ ਹਰਿ ਕੀ ਵਡਿਆਈ ਹਉ ਆਖਿ ਨ ਸਾਕਾ ਹਉ ਮੁਰਖੁ ਮੁਗਧੁ  
ਨੀਚਾਣੁ ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿ ਲੈ ਮੇਰੇ ਸੁਆਮੀ ਸਰਣਾਗਤਿ  
ਪਾਇਆ ਅਜਾਣੁ ॥੪॥੪॥੧੫॥੨੪॥

(ਅੰਗ ੭੩੬)

soohee mehalaa 4 |

keeta karna sarab rajaaee kichh keechai jae kar sakeeai |  
apnaa keeta kichhu na hovai jio har bhaavai tion rakheeai |1|  
maerae har jeeo sabh ko taerai vas |  
asan jor nahee jae kichh kar ham sakeh  
jio bhavai tivai bakhhash |1| rehaao |  
sabh jeeo pindd deeya tud aapae tudh aapae kaarai laaeiaa |  
jaehaa tun hukam karehi taehae ko karam kamaavai  
jaehaa tudh dhur likh paeiaa |2|  
panch tat kar tudh srisatt sabh saajee  
koe chhaevaa kario jae kichh keetaa hovai |  
eikanaa satgur mael tun bujhavehi  
eik manmukh karehi se rovai |3|  
har kee vaddiaaeee haun aakh na sakaa  
haun moorakh mugadh neechaan |  
jan Nanak ko har bakhhash lai maerae suaamee  
sarnagat paeiaa ajaan |4|4|15|24|

(S.S.G.S.page 736)

### Literal Meaning:-

*All that happens, and all that will happen, is by His Will. If we could do something by ourselves, we would. By ourselves, we cannot do anything at all. As it pleases the Lord, He preserves us. ||1|| O my Dear Lord, everything is in Your power. I have no power to do anything at all. As it pleases You, You forgive us. ||1||Pause|| You Yourself bless us with soul, body and everything. You Yourself cause us to act. As You issue Your Commands, so do we act, according to our pre-ordained destiny. ||2|| You created the entire Universe out of the five elements; if anyone can create a sixth, let him. You unite some with the True Guru, and cause them to understand, while others, the self-willed manmukhs, do their deeds and cry out in pain. ||3|| I cannot describe the glorious greatness of the Lord; I am foolish, thoughtless, idiotic and lowly. Please, forgive servant Nanak, O my Lord and Master; I am ignorant, but I have entered Your Sanctuary. ||4||4||15||24||*

During a Mahan Gurmat Samagam, at Dharamshala Punjabi Bradri, Sant Nagar, Kanpur, U.P., Maskeen ji—the revered saint continuously narrated anecdote for six days from 11-02-2005 to 16-02-2005 and the topic was ‘Lavan’ (the four stages of spiritual sphere). It was the request of the congregation to hear this ‘Bani’ in the form of anecdote from Maskeen ji. In fact this continuous series of anecdote on a single topic was the last one he had narrated.

Gyani Paramjeet Singh Ji Narrator, who was during these days the sevadar of Gurdwara Sri Guru Singh Sabha, 11 Block, Gobind Nagar, Kanpur told that on the 15th February 2005 night there was a anecdote by Maskeen Ji from 9 p.m. to 10p.m. at Gurdwara and the topic was on the Gurbani Shabad:-

ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ਮੁਰਖਿ ਲਾਇਆ ॥

(ਅੰਗ ੨੦੭)

Supne Seti Chit Murkh Laya

*The fool attaches his consciousness to the dream.*

On the same night the langar seva was at the residence of Sardar Tejpal Singh ji.

On the following day morning, on 16-2-2005, Maskeen ji completed his anecdote series on ‘Lavan’ and proceeded towards

Etawah a city in U.P. by the evening Shatabdi train, and what finally happened under the will of God Almighty, everyone knows. The last anecdote which he narrated was of the following Shabad:-

ਦੁਹੁ ਮਿਲਿ ਕਾਰਜੁ ਭੂਖੈ ਰਾਮ ਨਾਮ ਸੰਜੋਗੁ ॥੨॥

(ਅੰਗ ੩੩੫)

Doh mil karaj upje Ram Nam Sunjog

*When the two meet together, the business is conducted,  
and the link with the Lord's Name is established. ||2||*

When the Sikh community started the ritual Anand Karaj, they took the support of Gurbani on the basis of this Shabad (Choupada). The four Lavans completed the Anand Karaj in the Sikh way of life. But the meeting of two physical bodies is the external union of a man and a woman. On the other hand, in the spiritual world, the union of the Atma with Paramatma is the internal union, the true Anand Karaj which is attained after intense mortification is spiritualism and which is achieved only after crossing the four stages of the spiritual sphere.

This book is indeed very useful for the true aspirants in the spiritual world and those who are rigorously endeavouring to achieve the purpose of life—God realization.

In the initial first stage i.e., first lavan, an aspirant regularly goes to a congregation, listens to anecdote, kirtan and gets influenced by spiritual virtues and hence follows a virtuous way of life. He starts remembering God verbally with his tongue and physically with his body. He motivates others also to do meditation. Though verbal and physical actions are being carried out, the mental action has not yet begun. Initially, he has introduced himself to action only, but has not walked further. Now, the mind should also participate and the moment the mind actively participates and joins in, the fear of death vanishes and the inner celestial music Anahad Naad can be heard in the heart. This makes him step into the second stage (Second lavan). In the third stage, the listening of the Anahad Naad makes, rather turns, the aspirant into a vairagi (detached soul). Now, he has no attachment with the external world, family, friends, materials, objects, etc. The human being (aspirant) will live in the family, completely detached. He will have the worldly materials, for he knows that the physical body needs them but he will have no attraction towards them and he will become detached. And then fi-

nally there will arise devotion towards God, an urge to see HIM and eventually as this devotion and urge increase, he will become actionless, this is entering into the fourth stage. In fourth Lavan, he will realize God, but not through his own efforts or intelligence, rather God appeared on HIS own spontaneously.

ਘਾਲ ਨ ਮਿਲਿਓ ਸੇਵ ਨ ਮਿਲਿਓ ਮਿਲਿਓ ਆਇ ਅਚਿੰਤਾ ॥

(ਅੰਗ ੬੭੨)

ghaal na miliou saev na miliou miliou aae achintha |

All actions comes to an end. All actions were being done so that we may become actionless. The mind should come to a stand-still and if the mind comes to a halt, it does no action; then whatever action happens, it happens on its own, effortlessly, only then one meets the Perfect Paramatma. He was the cause of all our actions oriented life, for 'whom' we were doing all actions and now that we have become actionless, we have met HIM, and are in union with HIM. This is how the four stages of the spiritual world are explained. The word (ਅੰਗ/page) mentioned at the end of Gurbani Shabad is related to Sri Guru Granth Sahib Ji.

I am thankful to Bibi Jugnu Singh ji who translated the Punjabi Book (Lavan) published in 2009 as well as Sardar Jaswant Singh ji, a close friend of mine for helping in proof reading etc. I pray to Supreme Lord God to shower his benison on them so that they may continue to serve the Sikh Panth through their talent.

Our aim is that the anecdotes of 'Maskeen ji' should reach all countries either in Punjabi, Hindi or English. 'Maskeen ji' had been trying throughout his life that the message and sermons of Guru Nanak Dev ji should reach every nook and corner of the world for which he travelled to each and every country of the world.

While writing, there may be many a pitfalls and errors. We hope that the readers will surely overlook them and forgive us and further give their suggestions and ideas.

Humble Servant  
Harjit Singh

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(M) 9810878595



## Symbolic Personality

Every saint has a unique original style of living this human life and departing from the mother Earth. So also our loving, beloved Gyani Sant Singh ji 'Maskeen' possessed indeed an original simple style which portrayed the grand finale (death) of human existence in a most glorious way—sound and light effect, singing and dancing, music and celebrations, joy and laughter, wedding preparations, the arrival of the bridegroom and taking away of the bride to her 'real' home. The physical union of two human beings depicted by the marriage ceremony named — 'Lavan' pherae.

The saint symbolically, though mysteriously, explained that just before this physical union, the spiritual union between two souls should happen, i.e., the merging of the human soul into the Divine Supreme Soul—the union of Atma with Paramatma. And that is why setting this most amazing beautiful example he himself shed off his physical 'chola' (body) just a few hours before the worldly wedding of the young couple at Etawah (U.P.). Indeed it was an awesome, exquisite and unique way of explaining the 'purpose of human life'.

Revered Maskeen Ji's soul merged into the Divine Supreme Soul and wow! what a wedding procession (funeral) followed from Etawah to Alwar, Rajasthan. (The merging of the Noor into the Eternal Noor) He became the bride of God Almighty.

Every saint while imparting lessons to his devotees, does the action himself and so also 'Maskeen' ji taught the people an art - the art of 'dying'. During his entire life time he did not preach or teach, just sang the glory of God, related stories anecdote of the Gurus and the sweet Lord. His personal life demonstrated 'actions', revealing to people the 'art of living'. Saints are the greatest artists (God like quality). 'Maskeen ji' excelled in two great arts - the art of 'life' and the art of 'death'.

Such was this Sant, displaying sublimity in simplicity, grandeur in humility justifying every inch of his name - 'SANT MASKEEN'!

After centuries a saint of such caliber is born - their hearts are saturated with God's love, spiritual knowledge pours out from them like a spring from the mighty mountains, compassion oozes from every pore of their body - They are the lights of the light, of the light. Our salutations to him, long live the memory of such worthy Saints.

With gratitude and thanks to the Sweet Lord !

(M)9855266707

Jugnu  
Chandigarh

## ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ Ek Onkar Satgur Prasad

ਸਗਲ ਗੁਣਾ ਕੇ ਦਾਤੇ ਸੁਆਮੀ ਬਿਨਉ ਸੁਨਹੁ ਇਕ ਦੀਨਾ ॥  
ਦੇਹੁ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀ ਜੀਅੜਾ ਬਲਿ ਬਲਿ ਕੀਨਾ ॥੧॥

(ਅੰਗ ੧੧੧੮)

sagal gunaa kae dhaatae suaamee bino sunahu eik deenaa |  
daehu daras Nanak balihaaree jeearraa bal bal keenaa |1|

-----  
ਆਸ ਪਿਆਸੀ ਪਿਰ ਕੈ ਤਾਈ ਜਿਉ ਚਾੜ੍ਹਕੁ ਬੂੰਦੇਰੇ ॥  
ਕਹੁ ਨਾਨਕ ਜੀਅੜਾ ਬਲਿਹਾਰੀ ਦੇਹੁ ਦਰਸੁ ਪ੍ਰਭ ਮੇਰੇ ॥੨॥

(ਅੰਗ ੧੧੧੮)

Aas piaasee pir kai taaee jio chaatrik boondaerae |  
kahu Nanak jeearraa balihaaree daehu daras prabh maerae |2|

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਬਾਣੀ ਬ੍ਰਹਮਾ ਵੇਦੁ ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਪਾਪ ਤਜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਸਿਮ੍ਰਿਤਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥  
ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਹੁ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਗਵਾਇਆ ॥  
ਸਹਜ ਅਨੰਦੁ ਹੋਆ ਵਡਭਾਗੀ ਮਨਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਇਆ ॥  
ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਲਾਵ ਪਹਿਲੀ ਆਰੰਭੁ ਕਾਜੁ ਰਚਾਇਆ ॥੧॥

ਹਰਿ ਦੂਜੜੀ ਲਾਵ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਨਿਰਭਉ ਭੈ ਮਨੁ ਹੋਇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ ॥  
ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਸੁਆਮੀ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ ॥  
ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਮਿਲਿ ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਏ ॥  
ਜਨ ਨਾਨਕ ਦੂਜੀ ਲਾਵ ਚਲਾਈ ਅਨਹਦ ਸਬਦ ਵਜਾਏ ॥੨॥

ਹਰਿ ਤੀਜੜੀ ਲਾਵ ਮਨਿ ਚਾਉ ਭਇਆ ਬੈਰਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਸੰਤ ਜਨਾ ਹਰਿ ਮੇਲੁ ਹਰਿ ਪਾਇਆ ਵਡਭਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਨਿਰਮਲੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਮੁਖਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥  
ਸੰਤ ਜਨਾ ਵਡਭਾਗੀ ਪਾਇਆ ਹਰਿ ਕਥੀਐ ਅਕਥ ਕਹਾਣੀ ॥  
ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਹਰਿ ਧੁਨਿ ਉਪਜੀ ਹਰਿ ਜਪੀਐ ਮਸਤਕਿ ਭਾਗੁ ਜੀਉ ॥  
ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਤੀਜੀ ਲਾਵੈ ਹਰਿ ਉਪਜੈ ਮਨਿ ਬੈਰਾਗੁ ਜੀਉ ॥੩॥

ਹਰਿ ਚਉਥੜੀ ਲਾਵ ਮਨਿ ਸਹਜੁ ਭਇਆ ਹਰਿ ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਸੁਭਾਇ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥

ਮਨ ਚਿੰਦਿਆ ਫਲ ਪਾਇਆ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਵਜੀ ਵਾਧਾਈ ॥  
 ਹਰਿ ਪ੍ਰਭਿ ਠਾਕੁਰਿ ਕਾਜੁ ਰਚਾਇਆ ਧਨ ਹਿਰਦੈ ਨਾਮਿ ਵਿਗਾਸੀ ॥  
 ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਚਉਥੀ ਲਾਵੈ ਹਰਿ ਪਾਇਆ ਪ੍ਰਭੁ ਅਵਿਨਾਸੀ ॥੪॥੨॥

(ਅੰਗ ੨੨੩)

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥

#### Suhi Mahalla 4

**Har** pehilarree laav parviratee karam drirraaeiaa balraam jeeo |  
 bani brehamaa vaed dharam drirrahu paap tajaeeiaa balraam jeeo |  
 dharam drirrahu har naam dhiaavahu simrit naam drirraaeiaa |  
 satgur gur poora aaraadhahu sabh kilvikh paap gavaeeiaa |  
 sehaj anand hoaa vaddabhaagee man har har meethaa laaeiaa |  
 jan kehail Nanak laav pehilee aaranbh kaaj rachaaeeiaa |1|  
**Har** dujarree laav satgur purakh milaaeeiaa balraam jeeo |  
 nirabho bhai man hoe houmai mail gavaeeiaa balraam jeeo |  
 niramal bho paaeeiaa har gun gaaeeiaa har vaekhai raam haduraa |  
 har aatam Raam pasaariaa suaami sarab rehiaa bharapoorae |  
 antar baahar har prabh caeko mil har jan mangal gaaee |  
 jan Nanak dujee laav chalaee anehad sabad vajaaee |2|  
**Har** teejarree laav man chaao bhaeeiaa bairaageeaa balraam jeeo |  
 sant janaa har mael har paaeeiaa vaddabhaageeaa balraam jeeo |  
 niramal har paaeeiaa har gun gaaeeiaa mukh bolee har bani |  
 sant janaa vaddabhaagee paaeeiaa har kathecai akath kehaanee |  
 hiradai har har har dhun oupajee har japeeai mastak bhaag jeeo |  
 jan Nanak bolae teejee laavai har oupajai man biraag jeeo |3|  
**Har** choutharree laav man sehaj bhaeeiaa har paaeeiaa balram jeeo |  
 gurmukh miliaa subhaae har man tan mitha laaeiaa balraam jeeo |  
 har meethaa laaeiaa maerae prabh bhaeeiaa anadin har liv laae |  
 man chindiaa fal paaeeiaa suaami har naam vajee vaadhaae |  
 har prabh thaakur kaaj rachaaeeiaa dhan hiradai naam vigaasee |  
 jan Nanak bolae chouthee laavai har paaeeiaa prabh avinaasee |4|2|

(S.S.G.S.page-773)

Waheguru ji ka khalsa, Waheguru ji ki Fateh



## ***FIRST STAGE***

### ***Entering the stage of 'Actions'***

The four stages of the spiritual world which Dhan Guru Ram Dass ji Maharaj has described in the Bani are called Lavan by all of us, though in the Gurbani the heading is not as Lavan. The heading is only 'Suhi Mahalla 4', not Lavan. Secondly, these four stages are of the spiritual sphere. During a wedding ceremony, we read these Lavan because of the decision taken by the 'Panth'. In the deeper sense, it is the union of Atma (soul) with Paramatma, (Supreme Soul) which has been explained in these four stages. On the social level, as decided by the authorities of the Sikh community, we read these four Lavan at the wedding ceremony of a man and a woman on the physical level.

The reading of the four Lavan has been decided as the 'Anand Karaj' of the couple in the society. Dhan Guru Ram Dass ji has explained that it can be realized by each individual that in which stage or level of spiritualism he or she is standing. In simpler words where has one reached in this journey of spiritualism. On seeing the physical body, one can assess that so and so is in the initial first stage for he is a small child. Now he has reached the second stage for he has become a young man. And now he has reached the third stage for he is an old man. Our eyes see and tell us in which stage the body has reached. But how will one tell as to where has a person reached in the mental spiritual world (in Dhyan). Every individual himself or herself can only tell as to where he or she has reached in the spiritual inner journey of meditation. Whether he or she has started this inner journey as yet or not? This can be realised by the individual alone. But to perceive this also, one needs depth of heart, a deep insight.

Secondly as one's thought process (Dhyan) becomes deeper and deeper, the spiritual knowledge increases and rises to its heights. Knowledge and wisdom increase as the 'Dhyan' becomes deeper

and as concentration of the mind increases. How will one measure the depth of 'Dhyan' ? We can measure it by knowledge alone. A person of intellectual mind can speak only with logic and hence says that there can only be one meaning of a certain thing not innumerable meanings. But there can be many meanings to one particular subject. A person who has been able to take his Dhyan (thought process) only to the first level, his or her knowledge will be only of the first stage. On the other hand, if a person's thought process (Dhyan) has reached the second level, he or she will speak according to the second stage of knowledge and if someone has reached the third level, his knowledge will touch the heights. But if a person's Dhyan has reached the fourth stage; he or she has reached home. God HIMSELF will reflect in his or her knowledge and will reveal HIMSELF through such an individual. This is such a subtle and delicate subject that to comprehend it, one needs some power of concentration. In the spiritual world another thing that has been observed is like in the world of music, only a person who has knowledge of 'Raag' can give advice, or who has complete knowledge of music in every way. He alone can point out that the 'Raag' you sang did not click with the 'Sur'. The musician has complete knowledge and hence can say such a thing. He can also say that you sang the Raag correctly and beautifully in a melodious voice, but the time you chose was not correct for this Raag. It was not the appropriate Raag for that time. Who can give such an advice ? Only one who has entire knowledge of music. That is why whenever we want to get some work done, we get it done from an expert on the subject. For example, if our car has got a problem, we do not go to the Dentist to ask him to repair it. And if our tooth has got spoilt, we do not go to the car mechanic to set it right. He might be using a hammer to repair a car; he will use the same and break your tooth. If a tooth is spoilt we go to a dentist and if the car is non-operational, we visit a motor mechanic. No mechanic gives any advice to a dentist that this is how you should treat a tooth, he has no knowledge and so gives no advice on that subject. But in the field of spiritualism (Dharam) I have seen that every Tom, Dick and Harry gives advice, no matter what little or no knowledge they have; at least this is what I have observed. And he or she gives his

advice with a lot of force and conviction even though he or she has zero knowledge in the field of Dharam and has not even started this inner spiritual journey and as yet does not even know that this is a Dhayan Sadhna—a journey of total concentration of the mind.

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥

ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਹੈ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ ॥੩੨॥

(ਅੰਗ ੩੪੨)

Mamaa man sio kaaj hai man saadhae sidh hoe |  
man hee man sio kehai kabeeraa man saa miliaa na koe [32]

*MAMMA: The mortal's business is with his own mind;  
one who disciplines his mind attains perfection.*

*Only the mind can deal with the mind; says Kabeer,  
I have not met anything like the mind. ||32||*

And that is why, in no other field there is so much friction and strife as in the region of Dharam and spiritualism. In fact there is tremendous friction and strife. For example take Islam—every year the Shias and Sunni's fight and why? Just because there is a little difference of opinions and different thought processes. These differences reveal that they have not yet started their inner spiritual journeys. Because the moment one starts walking on this spiritual path, the differences vanish and get erased completely. The moment one starts the journey of Dhyān, one adopts devotion towards Dhyānis (spiritually awakened souls) and feels compassion for the ignorant beings; he or she does not fight with anyone. On seeing a Gyani, a spiritually evolved soul, who is ahead in this inner journey of the 'self', he gets feelings of reverence and devotion. On the other hand on seeing an ignorant being, he gets feelings of compassion that this person has no understanding of the truth and so has not even started the true inner journey. These are the symptoms of a spiritual being, that he has devotion towards the highly evolved saintly souls and compassion towards the ignorant. He admires and has reverence towards a man of contentment and has compassion towards a greedy man. He has devotion towards a truthful and honest man and has compassion towards an untruthful and bad human being. When he sees large-hearted and generous human beings, he has feelings of reverence and devotion towards them and when he sees culprits, thieves and disloyal people, he is compassionate towards them.

Till today, no saint has ever beaten or punished a thief. It is

only the thieves who punish the other thief. Why ? Because they feel that the thief has been successful in his theft and they themselves could not succeed in their dishonest mission. One culprit beats another culprit for he feels that he could not achieve what the other was able to. A dishonest brings to limelight the dishonesty of another person for he feels that he himself has not been successful in his dishonest means, that is why he fights with other person. An angry person only fights with another person of anger. Person who has the depth and understanding of real (self experienced) knowledge can only have compassion for such deceitful and dishonest people while he has reverence for people of high principle and character. Do read this point with a lot of deep understanding and concentration. Such a person has appreciation for a wise man and feels pity for a foolish man, because he feels sad that a foolish man is left behind and cannot progress in the real sense. He feels reverence for a honest person and knows that because of his honesty he is great. On the other hand he feels that a dishonest person is to be pitied for he is losing for nothing such a precious human life. This human life was bestowed upon us to attain a higher purpose of life and alas! a person is losing it in dishonesty.

This human life was given to us for achieving an eternal life and a dishonest person is foolishly throwing it into the well. This is the reason why he always feels compassion towards bad people and has feelings of reverence towards good human beings. In this world things can be set right only when a dentist does not give advice to a motor mechanic that the car can be repaired in a certain manner and vice versa—a motor mechanic should not give advice to a dentist that you should treat the teeth in this manner. Everyone has his or her own professional knowledge. One is far ahead in the study and knowledge of dental treatment, while the other is a professional and has knowledge of repairing cars. Everyone is not ahead and professional in every field. They say to become a complete master and professional in one field or sphere, one has to leave behind the knowledge of many other fields. Hope I have been able to make some people understand the required important point. Hope they have caught on to the 'essence'.

A great poet may be well known and may have gone ahead of



many others but in the field of music he may be having no knowledge whatsoever. And a person, who is a musician, may have gone ahead in the world of music, but as far as painting is concerned, he may have zero knowledge. And an artist who can draw and paint very well may be having no knowledge at all of sculpture. Whenever one masters the knowledge of a particular subject or field one remains ignorant of many other subjects and aspects of life. He is unaware of many aspects of life. It is only the Divine knowledge—if one attains it - such a person becomes complete in every aspect of life. Numerous types of arts take birth in his or her heart, arts like painting, sculpture, music poetry, etc. and what not. Because God is the centre of all art.

ਹਮ ਮੂਰਖ ਤੁਮ ਚਤੁਰ ਸਿਆਣੇ ਤੂੰ ਸਰਬ ਕਲਾ ਕਾ ਗਿਆਤਾ ॥੧॥

(ਅੰਗ ੬੧੩)

Ham murakh tum chatur siaanae too sarab kalaa kaa giaataa |1|

*We are fools, and You are wise and all-knowing.*

*You are the knower of all things. ||1||*

When somebody gets attached to the ‘Sarabkla’—God of all arts and attains ‘HIS’ knowledge, then such a person is also filled with manifold knowledge of arts. They automatically take birth in his or her heart. This is also a symptom of a person in union with God Almighty. There are many fake gurus sitting on thrones (Guru Gaddi). They get poetry written by poets and put their own names on them and claim that it is their own writing:-

ਬਾਣੀ ਉਚਰਹਿ ਸਾਧ ਜਨ ਅਮਿਉ ਚਲਹਿ ਝਰਣੇ ॥

(ਅੰਗ ੩੨੦)

Baane oucharehi saadh jan amio chalehi jharanae |

*The Holy beings chant the Bani of the Word,*

*like nectar flowing from a spring.*

Just like the springs out pour from the chest of the mountains, so also the ‘Bani’ out pours from the depths of the hearts of those people who are in union with their sweet Lord God. And every type of art also pours out from his or her heart like a spring. Guru Nanak Dev ji never learnt music from anybody and yet would sing the suitable Rag and Ragni of the appropriate time. He would often tell Mardana to play the Rabab and would sing himself the ‘Bani’. The ‘Bani’ used to dawn on him and not Mardana. He would sing the ‘Rag’ of the time, he would sing Sri Rag, Maajh Raj, Aasa Rag, Belaval Rag, Sorath Rag, Bhairon Rag, and Maru Rag and if he

wanted to listen to kirtan then Mardana would sing.

Mardana would accompany the music of the Rabab, but 'Bani' and 'Rag' would out pour from Guru Nanak Dev ji's heart. For your kind knowledge, most of the ancient musical instruments are the discovery of some saintly souls (Mahapursh). The 'Dholak' was introduced by the Bhagats, the Murli was introduced by Sri Krishna, Veena was introduced by Sarswati and the Rabab was introduced by the Sufi Faqirs of Iran. They say that 'Saranda' was introduced by Guru Arjan Dev ji. Earlier these instruments were not there. Therefore most of the ancient musical instruments are the gifts of the saints because they heard the music of these instruments inside their own hearts:-

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

Vaajae naad anaek asankhaa kaetae vaavanehaarae |

The Sound-current of the Naad vibrates there,  
and countless musicians play on all sorts of instruments there.

The music of numerous types of musical instruments can be heard at 'HIS' door. And various types of Ragas and Ragnis are being sung in the Kingdom of God and a person, whose consciousness has reached at the step of 'HIS' door, will surely hear this celestial music.

ਅਨਹਦ ਬਾਣੀ ਨਾਦੁ ਵਜਾਇਆ ॥੩॥

(ਅੰਗ ੩੭੫)

Anehad baanee naad vajaaeiaa ||3||

The unstruck melody, the sound current of the Naad,  
vibrates and resounds. ||3||

The Bani of Brahma, God's Bani, the Anahad Bani has struck the music inside which is melodious, very musical. This music is in tune with the saaz (Musical instrument) and therefore very melodious. That is why the Sufis say that 'Ragas' are the soul of God almighty. Amir Khusro says:-

*Chhiup gaye vo saze hasti chhiare kar, Aab tohi bus aavaz he aavaz hai.*

O'God, once upon a time I got a glimpse of You, but it was, just like a shinning lightening in the clouds. O'God I got a glimpse of such a brightness, but alas ! it is no more. Why has that glimpse gone? Does it finish like that ? No, the glimpse does not finish, a human being's eyesight doesn't have the strength to see it, it does not have that immense power to hold on to that glimpse. For instance

if we place the light of thousands of five thousand watts bulbs in front of the eyes, the eyes will immediately shut, cannot bear the light—the glare of such a powerful light. Such brightness, we may try several times, yet we cannot look at the Sun. Presently the Sun is millions of miles away from all of us. And if we go near the Sun, how can we ever see it ? Can we ever live near the Sun ? Its tremendous light (Noor) will burn all of us. And yes, indeed God's light (Noor) also burns all our sins, desires and actions of millions of lives. What type of capability a human being has to see God ? The same type like a lightning flashes and vanishes. The human eye gets a glimpse and then it vanishes. Because a human being does not have the capability to see it any longer. he or she cannot bear the sight. But in that brightness, the sound and the music can be heard and he listens to it.

*Chhup gaye vo saze hasti chhare kar,*

God gave a glimpse of HIMSELF in the form of a light and then vanished. He indeed hides. Maharaj says:-

ਹੈ ਕੋਈ ਸਾਜਣੁ ਪਰਦਾ ਤੋਰਾ ॥

(ਅੰਗ ੫੬੨)

Hai koe saajan paradaa toraa |

*Is there any friend who can rip apart the screen of separation?*

Is there such a veil or a curtain which can hide 'You' ? 'Hai koe saajan paradaa toraa |' and if there is a curtain that can hide HIM, then the curtain is greater than God. Then we should worship the curtain. Then why worship God? 'Hai koe saajan paradaa toraa|'. This has been beautifully explained by Bhai Nand Lal ji:-

ਤੂੰ ਦਰ ਹਿਜਾਬਿ ਖੁਦੀ ਯਾਰ ਮਹਿ ਲਕਾ ਕਿ ਕੁਨਦ।

(ਗਜਲ ੨੦)

*Tu dar hajaab khudi yaar Meh lakā kī kunad*

(Gazal 20)

When you are unable to see God, there is a veil in front of your eyes. For 'HE' is :-

ਕਿ ਜਾਹਰ ਜਹੂਰ ਹੈ॥ ਕਿ ਹਾਜ਼ਰ ਹਜ਼ੂਰ ਹੈ॥੧੫੦

(ਪਾ: ੧੦ ਜਾਪੁ ਸਾਹਿਬ)

Ke zahar zahoore hai, Ke hazar hazoor hai ||150||

(Patshahi-10, Jaap Sahib)

If you can't see 'HIM', there is a curtain in front of your eyes. 'Tu dar hejaab khudi', in Arabic and Persian language we

call a curtain, Hejaab. Even a burka is a Hejaab. The curtain of ego must be in front of your eyes, that is why you are unable to see God.

ਤੂੰ ਦਰ ਹਿਜਾਬਿ ਖੁਦੀ ਯਾਰ ਮਹਿ ਲਕਾ ਕਿ ਕੁਨੁਦ ।

(ਗਜ਼ਲ ੨੦)

*Tu dar hejaab k̄hudi, yaar mehī lakā k̄j̄ kunud*

What can that bright shining Friend do, your eyes are covered with a veil of ego.

‘HE’ is ever shining like the bright Moon. He is ever present. Bhai Nand Lal ji says God is ever risen and right in front of you shining. What to do, you cannot see HIM because your eyes are covered with a veil of ego.

God has no curtain or veil over HIM. Hai koe saajan paradaa toraa | Is there any one who can hide you ? What Amir Khusro is saying has the same meaning:-

*Chup gaye vo saze hasti chhāre k̄ar Aab to bus aavaz hē aavaz hai.*

‘HIS’ sound is audible. ‘His’ sound is musical, it is melodious:-

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਣਣਹਾਰੇ ॥  
ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

vaajae naad anaek asankhaa kaetae vaavanehaarae |  
kaetae raag parēe sio keheean kaetae gaavanehaarae |  
*The Sound-current of the Naad vibrates there, and countless  
musicians play on all sorts of instruments there.  
So many Ragas, so many musicians singing there.*

(Jap ji sahib)

Do not presume that at the door step of God’s kingdom there will be a long stage where there will be lots of Raagis (musicians) sitting singing the glory of God in Raags. If so, then a God in human form also will be sitting there. God is an all pervading Supreme ‘Power’(Shakti). He is everywhere, Omnipresent. Actually all music, Raag, sound, knowledge, science, etc. come from HIM. Here I will clarify another point.

If any person has knowledge in any sphere, it is borrowed all from God Almighty. That knowledge does not belong to him, it has come from God only. Only the straight forward, truthful persons acknowledge that: ‘O’ God! we are nothing; everything belongs to You and comes from You. Knowledge is Yours. But the egoistic people say, no, this knowledge is mine. Till date, no Brahm Gyani



has said that this knowledge which he or she possesses belongs to themselves. All knowledge is in the Bani (Scripture) and Guru Nanak Dev ji says that the Bani does not belong to him. Then whose is it ?

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥

(ਅੰਗ ੨੨੨)

Jaisee mai aavai khasam kee baanee

taisarraa karee giaan vae laalo |

*As the Word of the Forgiving Lord comes to me,  
so do I express it, O Lalo.*

All knowledge is in the 'Bani' (scripture) and the Bani belongs to God Almighty. Guru Nanak Dev ji says that a truthful Atma (soul) will acknowledge that the knowledge he possesses is not his own. Kalgidhar Pathshah says:-

ਜੇ ਨਿਜ ਪ੍ਰਭ ਮੇ ਸੋ ਕਹਾ ਸੋ ਕਹਿਓ ਜਗ ਮਾਹਿ ॥

(ਦਸਮ ਗ੍ਰੰਥ ਅੰਗ ੧੩੬)

Jo nij prabh mo so kehaa so kehiho jag maahi |

Whatever God has uttered, I have heard, and I am relating it to the world. These are not my own words, says Guru Gobind Singh ji Maharaj.

Likewise, Mohammad Sahib ji said—this Quran has been showered upon me, it is direct from Allah, it does not belong to me. During those days people believed him, especially his wife. It was so, because Mahammad Sahib was absolutely illiterate. Absolutely with no knowledge of Quran. Poetic Quran. Poetic and musical was the form of Quran. Poetry poured out from his heart, in fact a poetry which had immense depth and sweetness as well as musical. His wife, (Begum) Hazrat Khadeeja was stunned. She asked him, in fact her question revealed that she was a lady of deep insight and spiritual understanding. She said Hazrat 'I have a doubt', these words cannot be yours, you are repeating someone else's words. And Mohammad Sahib acknowledged her statement because he had no ego at all. Khadeeja, you have rightly understood, Mohammad is silent now, I do not know what Khuda (God) is speaking now; even I do not understand. But I am surely in bliss. I am getting a blissful enjoyment and some sort of rain is pouring which is full of Anand (perfect happiness). Khadeeja even I do not know whose words are these. Since long Mohammad is silent.

Now, whoever is speaking it is God alone. In the same way

Guru Nanak Dev ji says:-

ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ

Hou aapahu bol na jaanadaa

I do not know. I am not at all aware of such words:

ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥

(ਅੰਗ ੭੬੩)

Hou aapahu bol na jaanadaa mai kehiaa sabh hukamaao jeeo |

*By myself, I do not even know how to speak;*

*I speak all that the Lord commands.*

To comprehend this fully, it is noteworthy to consider another point, i.e., the more God will become distinct and obvious in a person, the more his own personality (ego) will vanish. Do understand this basic point, if God Almighty has not yet fully become distinct in a person, this person, who is walking in the spiritual journey, has not fully erased his or her 'ego'. He has not vanished from the scene as yet.

ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ... ॥

(ਅੰਗ ੭੭੨)

Aap gavaaeai thaa sahu paaeai

First loose yourself, erase yourself. The more one is able to erase oneself, the more God will become evident in that human being. And the more a person reveals that he or she is generous, knowledgeable, great, powerful, the more God will vanish from the scene. The more one is proud and egoistic, the further God goes away from him. And on the other hand, the more humble a person becomes, the more God becomes visible in him.

In this sublime and pure 'Bani', Dhan Guru Ram Dass ji has beautifully described the four stages of the spiritual sphere. In the first stage, if a human being's mind or thought process has started towards this spiritual sphere, the mind will motivate the body to carry out action, and the body will carry out virtuous actions (Karamkand). Such a person will turn towards action, for instance he will carry out service for the welfare of others, shall rise early morning at dawn, shall go to the places of worship, shall listen to Kirtan (Singing in praise of God) shall listen to Katha (Exegesis of scriptures), shall generously donate, shall carry out virtuous deeds, shall pray, shall worship etc. He has been motivated by his mind and so shall do every good act. But at this point all his actions are

on the physical level (bodily actions). The Hindu, Snathan Dharam calls this as 'karam kand'. And the Muslims, Islamic Dharam calls it 'Shra'. There are people who stop at this stage only (Shra) and others who go ahead to stages called Tarikat, Marfat. What happens is that because of being at different levels they do not click and hence lots of friction and clashes take place. Numerous disputes take birth, and if I explain in the terms of the 'lavan'—there are some who stop after the first lava and there are others who reach at the second or third lavan or even fourth—they are far ahead of others. But there are many who refuse to go ahead after the first lavan. Such persons will become very rigid, very harsh, in fact more cruel than anyone can become. The only fact will be that such a person will have the 'stamp' of religion upon him and therefore under the name of religion he will give birth to harshness and cruelty. For five thousand years Brahmins had shut the doors of the temples for Shudras.

The doors of the educational institutions were shut for them. Whenever Shudras had to pass by the bazars and public places they have to tie a bell around their necks so that others could hear the bell and get to a side and let these untouchables pass; even their shadow was looked down upon. They were treated lower than the animals also and imagine all this happened under the name of religion. No one knows how many people's hands and feet had been cut off under the name of religion. Only in the name of religion and in the name of 'Shra'. Such Muslims who have halted at Shra itself, the first level are cruel and I have seen many Sikhs also halting at the first stage— (the first lavan). They carry the stamp of religion on themselves, but are extremely harsh and very cruel and carry out unimaginable sins. Such people bring bad name to religion and harm public devotion towards God. They weaken the Divine faith of people. And therefore one mistake of these so called religious people is equivalent to millions of mistakes. On the other hand a million mistakes of a sinner is not as harmful as a simple mistake of these religious people. This is so, because when a religious person commits an error or a sin, he breaks the devotion of millions of people and they lose faith in religion and God. Now

you will question as to why a religious person commits sins ? Actually he stops at the first stage only. Just like stagnant water starts smelling and becomes dirty, so also 'Dhyan' that halts becomes dirty too. I am in this profession, sometimes I observe that an ordinary man does not do such a great blunder as these knowledgeable religious people may do. I get stunned. The organizers sitting in the Gurdwara do which may be a normal person cannot dream of. It is surprising that, they are in the welfare service, how can they commit such sins ? They have stopped, their consciousness has taken a halt. Just like the stagnant water they too become dirty and polluted.

The verdict of burying the two innocent sons of Dhan Guru Gobind Singh ji in the walls was given by a Qazi. He was holding a rosary in hand, carried Quran by his side and would religiously recite all the five Namaz during the twentyfour hours. Surprisingly, he would explain Quran twice in a day to the public, would read it for himself too. He would carry out donations too and at the time of reading the verdict he was holding the rosary in his hand. And what a verdict he is giving—'Bury these children in the walls ! Astonishing. A religious man. If a religious man can give such a verdict, then hear Mohammad Iqbal's words:-

ਕਤਲੇ ਮਾਸੂਮ ਕਰੋ ਔਰ ਮਾਵੇ ਜ਼ਫਾ ਰਹਿਤੇ ਹੋ।  
ਕਿਆ ਇਸੇ ਦੀਨ ਕੋ ਤੁਮ ਦੀਨੇ ਖੁਦਾ ਕਹਿਤੇ ਹੋ।

*Ketle masoom karo, Aur mave zafa rehite ho,  
Keya isa deen ko tum deene khuda kehite ho*

He has indeed hit the bull on the eye. If this is the morality of God, what will be the morality of the devil ? 'Kettle masoom karo, aur mava zafa rehite ho, keya isa deen ko tum deena khuda kehito ho ? One gets bewildered that in the name of God, in the name of religion, what sins! For five thousand years, the Brahmins committed unimaginable sins. In this country, if people got emotionally put off from religion, it was mostly due to all this. Religious fanatics act this way. After witnessing the conditions of the authorities of the Gurdwaras and seeing the behaviour of the so called knowledgeable religious people, the aspirants (Jagyasu) who are beginners in the spiritual journey get very put off and disillusioned. Their hearts break. And that is why it is rightly said that a simple

mistake of a religious man is equivalent to a million mistakes of a sinner because the sin committed by a sinner does not break anyone's heart for everybody knows he is a bad man, a thief etc.

But when a person comes to know that the grave sin is committed by a man of knowledge, a pious man, one who prays to God religiously, gets up at dawn, does his worship, is generous, carries out welfare service etc., then his heart breaks, his faith shakes in God and religion.

Just for your knowledge, I am mentioning that very recently the Punjab High Court declared ten years imprisonment to a fake saint. Azad ji is also sitting here, these names are in the Punjab newspapers. (It happened in February 2005). And three years ago the Canadian court announced nine years imprisonment to a highly placed so called religious personality. I was there and was indeed surprised. I had had some verbal discussions with him too. And he had got annoyed with me. He was trying to prove himself a very learned and intellectual man. I acknowledged that I was not so educated and if God has made you a man of knowledge, it is all right. He used to commit great sins and unreasonable acts which an ordinary man would not do. The Canadian Court implemented grave punishments on him.

In Pakistan too, a Maulvi was given fifteen years of imprisonment by the Lahore High Court. The public faith and devotion is shaken and badly hurt when religious authorities commit sins. When the religious people involved in building Mosques, Gurdwaras, temples and places of worship commit blunders and the media expose them, then the people are shaken up. These are the people who had stopped after the first stage only, (Pehli Lavan) and did not dare to walk onwards. In ritualism, the physical body had carried out some religious action but the mind was not involved at all. It was all mechanical; if there would have been some concentration and the mind would have also been involved, knowledge would have taken birth. The deeper the concentration, the higher the knowledge. The power of higher knowledge makes a man rise to heights of moral behaviour; in fact makes a person great—a man of high thinking. Whenever we want to measure the height of a human beings knowledge and way of life, we can do so

by measuring the depth of his thinking and concentration, (Dhyan). What will happen when a person's Dhyan (thinking) moves onwards ? The physical body will get motivated to carry out action. This is how one recognizes him, says Guru Ram Dass ji. He further explains:-

ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

Har pehilarree laav parviratee karam drirraaeiaa balraam jeeo |

There will be steadiness and conviction in action. It is not that he has come to the Gurdwara one day and had not visited it thereafter for a month. Has done his Nitname (prayers) one day and has forgotten to do for rest of the month. Has got up early in the morning, at dawn on one day and then forget it for the next ten days. There is no regularity in action. Such a person is not even at the first stage—the Pehli Lav. Guru Maharaj is saying that in the first stage there has to be regularity of action with a strong conviction to carry out the action. It has to be done with dedication and continuity. Just like one has to open the shop every day as a rule, go to office regularly every day. All action has to be done in a disciplined way regularly. In a similar manner the religious actions are also to be done with a discipline. They have to be carried out daily at any cost. And if someone has developed such conviction and regularity in religious actions, it reveals that he or she has accomplished the 'Pehli Lav'. He has entered the first initial stage. Satguru ji explains the first stage as :-

ਬਾਣੀ ਬ੍ਰਹਮਾ ਵੇਦੁ ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਪਾਪ ਤਜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

bani brehamaa vaed dharam drirrahu paap tajaeeiaa balraam jeeo |

Gurbani explains itself—

ਸਭਿ ਨਾਦ ਬੇਦ ਗੁਰਬਾਣੀ ॥

sabh naad baed gurbaanee |

*Gurbani is the sound current of the Naad,  
the Vedas, everything.*

ਮਨੁ ਰਾਤਾ ਸਾਰਿਗਪਾਣੀ ॥

(ਅੰਗ ੮੭੯)

man raataa saarigapaanee |

*My mind is attuned to the Lord of the Universe.*

The meaning of Ved is knowledge. Whose knowledge? Knowledge of Brahm. In Vedas which are the knowledge of God

Almighty, a person starts having faith and strong convictions. Even though he or she does not understand the Bani, yet without fail, he steadfastly, carries out his worship and does his 'Paath. (reading of scriptures). Even though one does not understand the writings of the Quran, yet reads it with love and intensity. Even though does not understand the Vedas, reads them in the morning and evening. one has to regularly read the Bani. One has to do his Nitnem daily. There are many a people who give unnecessary advice. I observed this in a few cities where some were giving advice that it is enough to do for half an hour Waheguru simran. What is the need to read Gurbani again and again every day? Now, who is to tell them that—

ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਮੁ ਹੈ ਨਾਮੁ ਰਿਦੈ ਵਸਾਈ ॥

(ਅੰਗ ੧੨੩੯)

Guramukh baanee naam hai naam ridhai vasaeee |

The Word of the Gurmukh is the Naam;

I enshrine the Naam within my heart.

To repeat God's name is Bani. To read Gurbani is also the same. People unnecessarily have doubts and no clarity. One needs to have complete 'Dhyan' (concentration) when reciting Gurbani. There should be 'Dhyan' in the Shabad (Word) and in the sound uttered. What is Shabad ? Sound, Dhun. The concentration on this Shabad is actually the union of the mind and the sound, i.e., Consciousness of the 'word'. This union can happen only when one memorizes Gurbani, and remembers it by heart. That is why I say, that it is one thing to be able to read Gurbani and another thing to be able to recite it.

While reading, our attention is on the words and while reciting we will have to shut our eyes; the attention will have to be drawn inwards. We will have to listen to the sound of the words (Dhun). While reading from a Gutka, we will have to open our eyes and while reciting, eyes will have to be closed. Therefore if one wants to recite the scripture, one should shut one's eyes. And this can happen if one remembers Gurbani by heart, otherwise one can not recite it. Now if somebody says—I am illiterate or even if I am educated, I do not remembers Gurbani by heart. How can I do 'Jap' or remembrance of God's name ? For all such persons, Saints and Avtars have got a solution; i.e., meditation on only a single word. In our religion it is 'Waheguru'. This can be by remembered..

Similarly the words 'Ram', 'Om', 'Allah hu' can be repeated too.  
The entire Bani is the name of God Almighty:-

ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਮੁ ਹੈ...॥

Guramukh baanee naam hai

The word of the Gurmukh is the Naam. Some people are of the opinion, that reciting Gurbani is different than 'Naam Japna'. But Satguru ji says in Sri Guru Granth Sahib ji : ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਮੁ ਹੈ ਨਾਮੁ ਰਿਦੈ ਵਸਾਈ ॥ 'Guramukh baanee naam hai naam ridhai vasaanee |' One gets the same blissful feeling whether one recites 'Gurbani' or recites 'Naam'.

I have seen such people who recite only Gurbani and are in blissful state :-

ਜਪਿ ਮਨ ਮੇਰੇ ਗੋਵਿੰਦ ਕੀ ਬਾਣੀ ॥

ਸਾਧੂ ਜਨ ਰਾਮੁ ਰਸਨ ਵਖਾਣੀ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੧੯੨)

Jap man maerae govind kee baanee |

saadhoo jan raam rasan vakhaanee |1| rehaao |

*O my mind, chant the Bani, the Hymns of the Lord of the Universe. The Holy People chant the Lord's Name with their tongues. ||1||Pause||*

While reciting one has to shut one's eyes and take one's attention inwards. And while reading, eyes have to be opened and the attention is outwards. Even if one keeps reading for the whole life, the way of life does not change.

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥੧॥

(ਅੰਗ ੪੬੭)

Parreeahi jaetae baras baras parreeahi jaetae maas |

parreeai jaetee aarajaa parreeahi jaetae saas |

Nanak laekhai eik gal hor hoomai jhakhanaa jhaakh |1|

*You may read them year after year; you may read them as many months are there are. You may read them all your life; you may read them with every breath. O Nanak, only one thing is of any account: everything else is useless babbling and idle talk in ego. ||1||*

In the four stages of spiritual world which Guru Ram Dass ji has described, he says that in the first stage the action of a person becomes natural and spontaneous. It happens on its own, effortlessly.

sehaj anand hoaa vaddabhaagee man har har meethaa laaciaa |

It has become one's nature to do action. The karam has



become sehaj (natural). It is born on its own without any effort. There is one action for which a lot of effort is being used and is being done because one has to do it. For such an action there is no devotion from the heart but yet one is doing the act. With these actions no mental impressions are made; neither it is written inside the heart or recorded within. I will clarify this with Guru Nanak Dev ji's lines written in Japji Sahib:-

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥

Punnee paapee aakhan naahi |

*Virtue and vice do not come by mere words;*

This is good or this is bad is not a matter of an oral statement.

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

kar kar karanaa likh lai jaahu |

*Actions repeated, over and over again,  
are engraved on the soul.*

‘Kar Kar’ has come twice, meaning the action is being carried out physically as well as mentally. Such an action is recorded inside the heart. When an action is recorded inside the heart. When an action is merely done physically but the mind is not in it, such an action is not recorded. ‘kar kar karanaa likh lai jaahu |’. If I am doing Paath’ (Reciting Gurbani) but my mind is not in it, it won’t be recorded inside. But if I am doing a wrong action and my mind too is fully absorbed in it, it will be recorded. Where is it recorded ? It is recorded in the ‘heart’ (conscience) of a human being.

Another point to be noted is that whenever the body is not doing an action but the mind is mentally doing it, such an action will be recorded. On the contrary, the body is doing an action, but the mind is not completely involved, such an action is not recorded. Readers, you are all companions of the holy congregation, therefore do not waste away your lives, when you do your ‘Paath’ prayers today observe whether it is being recorded or not. Is your mind fully involved in it or you have just read the scriptures by the way with a casual attitude. Maharaj ji says, even though a person may read numberless books or scriptures but till he or she is not able to read his own, or her own mental impressions, he or she is an illiterate and foolish person:-

ਕਾਇਆ ਕਾਗਦੁ ਮਨੁ ਪਰਵਾਣਾ ॥  
ਸਿਰ ਕੇ ਲੇਖ ਨ ਪੜੈ ਇਆਣਾ ॥

(ਅੰਗ ੬੬੨)

kaaeiaa kaagadh man paravaanaa |  
sir kae laekh n parrai eiaanaa |

*The body is the paper, and the mind is the inscription written upon it. The ignorant fool does not read what is written on his forehead.*

He can read great scriptures and holy books, but is not able to read his own actions, his own mental impressions. Any action done with complete mental concentration is recorded inside the heart and such an action becomes one's nature, one's character and one's knowledge. And whatever is recorded, keeps coming in the thoughts again and again. Whatever is not recorded does not become a part of one's thoughts. And what is not recorded does not become either knowledge or our nature. If a person is reading Quran but his mind is not in it, Quran (Holy Book) will not reflect in his behaviour, his nature or character, his knowledge or his mental impressions. And if a person is reading Gurbani' but his mind or heart is not in it, Gurbani will not reflect in his behaviour and there will not be a glimpse of Gurbani in his nature. The reading of the scripture will not become a part of his character. It will not be his knowledge. Think over this very deeply without putting in too much of reason and logic. A morally enlightened person has comparison towards a sinner and devotion towards a virtuous person. He has devotion towards a holy person and compassion for those who are wasting their precious human lives in bad company and futile things.

The day you feel devotion towards a virtuous person and compassion towards a sinner, understand that you are attaining some morality and spiritualism. You are progressing in the game of life. This is a symptom of a spiritually evolved soul that he or she has devotion towards a virtuous person and sheer compassion towards a vicious person. On the contrary if one is not getting devotion towards a wise being and not feeling compassion towards a sinner; not feeling great love and devotion towards a saintly soul and feeling pity towards a dishonest thief, then understand well, that such a person is not yet walking on the spiritual journey. His action in thought and deed has not as yet become natural (Sehaj). His actions have not become his nature as yet. Though he is carrying out his actions,

they have not yet become his knowledge and understanding. If coming to Gurdwara is merely a routine action, listening to exegesis and kirtan is a merely a mechanical action without the heart and mind in it, reading the scriptures without any concentration, then all this is futile and it will not be recorded. No mental impressions will be formed in the heart:-

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

Punnee paapee aakhan naahi |

kar kar karanaa likh lai jaahu |

When both body and mind are together carrying out an action, then it is recorded.

And such an action becomes one's habit, one's nature, and one's knowledge. It becomes a part of one's mind and heart. But when the body is doing something and the mind is not involved in it, such an action is not recorded. On the other hand, the body is not carrying out a physical action but the mind is doing it mentally in thoughts, it will be counted and recorded. Therefore what is written down inside is the mental activity, not merely a bodily outward action. But, in the spiritual world, one has to start the journey with the physical bodily action first, this is a necessity. It has to be commenced with the body only. But what happens is that the physical activity remains a bodily action only and the mind is not involved in it, therefore life passes on in futility. Many a times, I see that some people read a lot of scriptures, do lots of 'Paath' and recite 'Gurbani' but their minds are not involved in all these actions and hence nothing is recorded. From their general behaviour and nature one can see that 'Bani' does not reflect from their actions. They read regularly the Bhagvat Gita but their behaviour does not reflect the songs of God; or the influence of the Bhagvat. They are reading and reciting the Quran, but their behaviour is that of the devil; no reflection of the holy Quran can be seen in their daily behaviour and activities.

Gurbani is being read and recited but their daily behaviour reflects worldliness and there is no sign of 'Gurmukhta'. (listening or following the Guru's teachings). Kindly observe these points with seriousness and depth of thought. Maharaj ji says, a person is well-read, is well versed in the holy scriptures but it is an astonishing fact that the very, same person is unable to read his own mental

impressions, he has not learnt the art of understanding his own actions.

ਕਾਇਆ ਕਾਗਦੁ ਮਨੁ ਪਰਵਾਣਾ ॥ ਸਿਰ ਕੇ ਲੇਖ ਨ ਪੜੈ ਇਆਣਾ ॥  
kaaeiaa kaagad man paravaanaa |  
sir kae laekh na parrai eiaanaa |

Who writes our destiny and our actions? We ourselves write our own destiny and actions. We can write them, this is the freedom God has bestowed upon us. And because HE has given us this freedom, the Bhagats say that it is all in the hands of God Almighty; our free will is only HIS gift. 'You' have given us this freedom, this free will. These actions we write ourselves, How ?

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥  
kar kar karanaa likh lai jaahu |

Body is doing an action and the mind too is fully involved in it, it shall be recorded. Where is it recorded ? On that picture which is called 'Chitragnpt' and which cannot be seen; it is recorded in the mind, in the heart. Many a people have it written on the physical body and many are wearing attires with the name of God imprinted on them. Many are wearing 'Cholas' with Ram Ram written on them. I have seen many Muslim Peers wearing shawls with '*La El La, El Lil La Mohammad Rasool El La*' imprinted on them. 'Allah' is written on their chaddars and they are wearing these on top of their cholas. Ram Ram is written on them and they are called Ram chadriya sadhus. The sadhus are wearing these chaddars but the sheets of the hearts are blank, nothing at all imprinted on these. Only when the mind is fully involved, actions are recorded otherwise not.

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥  
Punnee paapee aakhan naahi | kar kar karanaa likh lai jaahu |

Just to say, this is good, this is bad is not enough.  
actions repeated, over and over again, are engraved on the soul.

Numberless actions are being done but none are being recorded. That is why, Guru Arjan dev ji says :-

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥ ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥

(ਅੰਗ ੨੯੫)

prabh kee ousatat karahu sant meet |  
saavadhaan eaekaagar cheet |

*Sing the Praises of God, O Saints, O friends,  
with total concentration and one-pointedness of mind.*

Even if one recites Gurbani for half an hour or only fifteen minutes, one must do it with complete concentration and one pointedness. Do it with total mental attention. If one does it for two hours, without concentration and mental attention, it is of no use. Lot of mental hard work and perseverance is required to carry out the work with total concentration and utter carefulness, otherwise nothing can be attained. Maharaj ji that is why says:-

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

Jinee naam dhiaaeiaa geae masakat ghaal |

*Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brows*

Tremendous hard work. When my tongue is uttering ‘Waheguru’, ‘Waheguru’ though it is a bodily act but if the mind is fully involved in it, it listens to it intently. This is indeed real hard effort. One is able to convince the tongue, though difficult to convince the mind. Sometimes the hands are doing service but the mind is somewhere else. Therefore when the mind is not fully in the action, it does not get recorded. Let me mention one more fact, so that this point is clarified exactly. In every bad act, the mind is fully involved and therefore it is recorded. There is complete concentration and alertness in every bad activity.

This is so, because there is a fear of the society and the law and that is why a bad action is recorded. On the other hand a good action, like remembering God’s name is not recorded for there is no total concentration when uttering it. There is no complete alertness or carefulness. Now a question of debate will arise. While saying ‘Waheguru’, ‘Waheguru’, why there is no concentration or alertness. This is so, because there is no danger involved. On the contrary people praise and say that so and so is a great Bhagat — he or she remembers God’s name, gets up early at dawn; reads all the scriptures, goes to the temple and sits in the company of holy souls. In fact people start praising the person. Hence there is no danger. People lift him or her with words of appreciation and praise. Such a person receives lots of name and fame and respect, hence there is no danger. Hope you have got the point.

In every wrong act, there is total concentration of the mind. For example in theft, deceiving others and other evil acts, the mind

is fully alert and involved. There is total attention and complete concentration. Why ? Because there is danger of the society and the law. That is why, now philosophers say that day by day, humanity is becoming bad and the whole world is turning evil. As the days are passing by both humanity and the universe are losing its goodness. They are becoming devoid of virtues. Reason ? In every bad activity, the mind is fully involved. There is total concentration in committing a bad action. And because there is hundred percent attention in such an action, it is recorded. And why there is so much concentration in it—because there is a danger.

One is aware that the society can catch him while he is performing the bad act. The law can catch him and he can fall down in the eyes of the society and public. The law can put him behind the bars and he can be severely punished. This is the danger and therefore there is total carefulness and concentration while performing a bad action.

Amongst all the noble actions a human being can perform, taking God's name; remembering the supreme power is the noblest action. All the saints and prophets of the world say remember God with total concentration and with all your heart and soul.

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥ ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥

(ਅੰਗ ੨੯੫)

prabh kee ousathat karahu sant meet |

saavadhaan eaekaagar cheet |

*Sing the Praises of God, O Saints, O friends,*

with total concentration and one-pointedness of mind.

Bhagat Ravidas says:-

ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ ਮਾਧਉ ਜੈਸੇ ਮਧੁਖ ਮਖੀਰਾ ॥੨॥

(ਅੰਗ ੪੮੬)

satsangat mil reheei maadho jaisae madhup makheeraa |2|

*O Lord, I seek to live in the Company of the Saints,*

*like the bee with its honey. ||2||*

Just like a honey bee sits on a flower and sucks the honey and is completely unaware of how many bees came and how many went. Often I see in the Gurdwaras, most of the people are looking at who is coming and who is going and some are sleeping while some are restless and not mentally present at the place of worship. I have observed like this. What is the reason of this attitude ? Since there is no danger there is lack of carefulness and concentration in

fact of the contrary. People say, so and so is a holy person for he takes part in prayer meetings, he is a companions of holy congregation, absorbed in the scriptures, lover of God; even though it may not be true. Only that deed is recorded in which one is totally mentally involved 'Punnee paapee aakhan naahi |'. It is not just enough to say that so and so is a virtuous person, gives donations, remembers God's name, gets up early morning at dawn, visits the Gurdwaras regularly or to say that so and so is a virtuous person, very wicked and a cheat etc. The main thing is that all these good or bad qualities are true only if one is carrying these out with one heart and soul and the mind is totally involved. All actions when done with full mind, total carefulness and concentration are counted and recorded. These become one's attitude, nature and knowledge. It becomes a 'way of life.' And it is true that in every bad action, there is total concentration and that is why bad actions become a part of one's character and behaviour. In fact bad actions become one's knowledge and one becomes expert in carrying out the wrong actions because one learns how to commit sins and get scot free from these and save oneself from being caught. An expert cheater knows how to cheat his fellowmen, an ordinary man cannot know the art of betraying others. Only a thief knows and has knowledge of stealing, everyone cannot steal in a clever way. Once, long ago, I was travelling and the railway ticket was in my pocket and I had kept my hand also on the pocket to secure it but when the T.T.I. came in the coach to check it, the ticket was not in my pocket. I wondered how cleverly someone had stolen it from my pocket. I did not come to know at all. There was a crowd no doubt but I was keeping my hand on my pocket. But the expert art and knowledge they have to steal something, a normal human being does not possess. Any action that is done continuously or repeatedly again and again becomes knowledge and one's nature and can easily be done effortlessly.

Action is being done, but the mind is not present in it; such an action will neither become one's nature, nor one will attain any knowledge in it nor will it become a part of one's life. No, it will have no affect on one's personality. Therefore the companions of holy congregation should specially take note of this.

Most of the intellectuals say that the world is generally becoming worse and worse day by day. Evil is on the rise. One can't imagine what sort of negativity is emerging in the society today. Sometimes a person gets dumbfounded that it can happen. One can do like this.

Men wonder can such things happen in the society ? Unimaginable evil doings ! And sadly indeed all this is on the increase. Reason ? In all good deeds, the mind is not fully involved. Total involvement is lacking. Neither complete carefulness or concentration is there. It is therefore not recorded or counted therefore good actions does not become one's nature, one's attitude and a way of life or can be seen often in one's behaviour. On the other hand, in each and every bad act there is total concentration, attention and complete carefulness, with the result it becomes a part of one's nature, one's character, one's behaviour and part of one's thinking and life. That is why gradually the entire world is becoming bad and evil is flourishing in the society. Reason is that there is danger in carrying out evil activities and therefore people are extra careful and alert when doing bad acts. Fear and danger of society, of law, of duties and regulations. When I chant 'Waheguru', 'Waheguru' what danger is there. In fact everyone will praise me and say here is a holy person who rises early morning, remembers God, visits the temples regularly and so on.

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## SECOND STAGE

### *Hearing of the Celestial Music (Anahad Naad)*

ਹਰਿ ਦੂਜੜੀ ਲਾਵ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
 ਨਿਰਭਉ ਭੈ ਮਨੁ ਹੋਇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
 ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ ॥  
 ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਸੁਆਮੀ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ ॥  
 ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਮਿਲਿ ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਏ ॥  
 ਜਨ ਨਾਨਕ ਦੂਜੀ ਲਾਵ ਚਲਾਈ ਅਨਹਦ ਸਬਦ ਵਜਾਏ ॥੨॥

(ਅੰਗ ੭੭੪)

Har dujarree laav sathigur purakh milaaeiaa bal raam jeeo |  
 nirabho bhai man hoe houmai mail gavaaeiaa bal raam jio |  
 nirmal bho paaeiaa har gun gaaeia har vaekhai raam hadurae |  
 har aatam raam pasaariaa suaamee sarab rehiaa bharapurae |  
 Antar baahar har prabh eaeko mil har jan mangal gaaee |  
 jan Nanak doojee laav chalaeee anehad sabad vajaaee ||2||

*Literal meaning:- In the second round of the marriage ceremony, the Lord leads you to meet the True Guru, the Primal Being. With the Fear of God, the Fearless Lord in the mind, the filth of egotism is eradicated. In the Fear of God, the Immaculate Lord, sing the Glorious Praises of the Lord, and behold the Lord's Presence before you. The Lord, the Supreme Soul, is the Lord and Master of the Universe; He is pervading and permeating everywhere, fully filling all spaces. Deep within, and outside as well, there is only the One Lord God. Meeting together, the humble servants of the Lord sing the songs of joy. Servant Nanak proclaims that, in this, the second round of the marriage ceremony, the unstruck sound current of the Shabad resounds. ||2||*

The above is Guru Ram Dass ji's spiritual holy 'Bani' which is known as 'Lavan' in the Sikh world, though this Bani does not have its title as 'Lavan' in the scripture. The word 'Lavan' is written in the holy scripture but not as the heading or title. The beginning has been written as Suhi Mahalla 4 only. Many of the Bani's have their own names. For example the first Bani has been named 'Jap'. One

of the Bani's as 'Bara Mahan'. Some of the Banis have been named Chaubole, Phunch Chhand, Gatha, Sehskriti Slok, Bhatan de Savayai etc. But this Bani does not have a title like this. Since again and again there is only one Shabad in these four stanzas. In each stanza the word 'Lava' has been repeated. Lava meaning to adore someone, to go around again and again in total adoration and love.

In the Sikh world, when they started the ritual of Anand Karaj (wedding ceremony) they took the support of Gurbani. On the basis of this Shabad of four stanzas the ceremony of going around the Sri Guru Granth Sahib ji four times in the form of 'four lavans' commenced in the Sikh religion and this was considered as the marriage of the man and the woman. Earlier the Sikh way of marriage was the same as prevalent in the ancient times. Only one hundred and twenty five years ago, such an Anand Karaj was decided by the Sikh community. The reading of the 'Lavan' became the way of Anand Karaj. The meeting of two physical bodies of a man and a woman is the outward Anand Karaj. And the union of the soul with the Supreme Soul (Atma and Paramatma) is the inward Anand Karaj. The union of the physical bodies has been happening in every human birth and it changes into separation eventually. Even though the name is Anand Karaj, only the worldly needs are fulfilled. Only physical fulfillment takes place and then this turns into separation, i.e., either the husband dies first or the wife's death takes place. Hence separation happens and sometimes both die and then finally new bodies have to be taken in the next birth. The worldly meetings and unions are temporary for a certain number of years only. World is in duality; here every union or meeting turns into separation. For example, take anything, whatever you may get, has to go away some day. What happens in a journey—One station comes, goes away, another comes and goes away and so on. Therefore this worldly life is a journey. We get it and then lose it and again and again it happens for many lives. The process goes on. This physical body will one day vanish. We are blessed with childhood, it goes away; then we attain youth, it also goes away; finally we get old age, this too goes away and whatever we attain in all these three stage of life we lose it. Childhood, youth, old age all pass off, hence this two-fold world of duality also goes away. Unions and separations, unions and separations. Gurbani says when

there is the meeting of the soul with the Supreme Soul...

ਮਿਲਿਆ ਹੋਇ ਨ ਵੀਛੁੜੈ ਜੇ ਮਿਲਿਆ ਹੋਈ ॥

(ਅੰਗ ੨੨੯)

miliaa hoe na veechhurrai jae miliaa hoee |

*Once united with Him,*

*they will not be separated again, if they are truly united.*

Once united with HIM, they will not be separated again, if they are truly united. That is the end of the chapter. After that there is no birth and no death. In such a union there is no separation. If in this meeting there is separation, then God cannot be immortal and eternal. HE is ever eternal. The self is a part of the Supreme Self and therefore the union of the Atma with the Paramatma is everlasting and eternal. I generally describe this as - There is the Sun, then its Ray, and then the Ray's light (brightness) and then there is whatever one can see in the Light. If there is no light, there is nothing that one can see.

Whatever one can see is due to the presence of the Light. If there is utter darkness, no one can see anyone. It is only due to the 'Light' that one can see anything. The Sun is there, the Rays are there, the Light is there and due to this Light there is brightness, hence one can see the objects or beings etc. God is there, the Soul is there, and this soul (Atma) manifests the mind and due to this mind only one can perceive everything. When the mind dies, the world also dies, (comes to an end). The world is born out of the mind. It emerges from the mind. You will say that the world takes birth from the mind; yes, it is born out of the mind. Friends are there, children are there, parents are there - all are born out of the mind.

Animals do not have developed minds and therefore they do not possess family lives consisting of brothers and sisters, maternal or paternal ancestors, in-laws, etc. Since they do not have developed minds, there is no world of politics for them. And further, since their mind is not highly developed, therefore God also does not exist in their world. Everything is there because of the 'Mind'. Whatever the mind believes, it is there. And if the mind does not believe in something, it is not there. Even if a thing exists but if the mind does not believe, it is not there. Sometime one hears statements like - we have read in books but what to do, my mind does not believe it.

‘We have heard about such a thing but the mind does not believe.’ So if the mind does not believe, it is not there. But if the mind believes, then even if the thing does not exist, it is there; it also happens. You will wonder what I am writing that even if a thing is not there, but if the mind is convinced and believes, it happens. Only if four renowned doctors tell some one that you have such and such disease, he or she will get it, if they believe in the doctors. Because the mind is convinced that I have that disease, then this conviction itself will bring the disease in the physical body. Vaid Dhnantar wrote the ancient ‘Ayurvedic Granth’, he was a holy saint, a great personality who lived like an enlightened spiritual soul. A person, living at the spiritual level, knows every one’s nature. Reason? Every individual has a different physical body and different mind but the soul (Atma) is not separate.

ਹਸਤੀ ਕੀਟੀ ਤ੍ਰਿਲੋਅ ਆਦਿ॥ ਏਕ ਅਖੰਡਤ ਬਸੈ ਅਨਾਦਿ॥

Hasti keeti trilo Aadang ] Ek Akhandat Basai Annadang.]

Right from an elephant to an ant; and from an atom to the sun,

only One power is operating. Only one soul.

Guru, Gobind Singh Ji says:-

Hasti keeti trilo Aadang ] Ek Akhandat Basai Annadang.]

One continuous current runs everywhere, there is no break. There are numberless fishes living in the ocean with all their family members staying in different parts of the ocean. Small fishes living somewhere else; and the big ones in other parts of the ocean. Crocodiles also live in the ocean and whales which are very big also reside but in different parts of the ocean. But can we say that the ocean is here and the ocean is there, it has parts and can be divided? No, there is only one ocean. Though it is a different thing that geographically it has been divided and given different names according to the different countries to which the ocean is attached. Ancient political personalities gave various names to the ocean for example, Bay of Bengal, Arabian Sea, Indian ocean and Atlantic or Pacific ocean, etc. Therefore these are only names given to the ocean though the ocean is only one. Ancient political people have marked the boundaries that the Atlantic ocean is upto here and the Pacific is up to here not beyond. The Indian ocean up to here and not beyond, its name cannot go further though the ocean is flowing

on and on and beyond all boundaries of the names given. The ocean cannot be divided in parts or boundaries or can have limits. The entire ocean is one only. The same ocean which touches the boundaries of Calcutta, Madras, Mumbai and Orissa also touches the boundaries of America. Even England and Europe are touched by the same ocean, these are on the banks and even countries like Japan, Thailand and Malaysia are also situated on the banks of the same ocean. It is one and the same ocean only all over, the name kept changing after certain marked boundaries and we started believing that there are different oceans in the world. But the ocean has no boundaries. Why ? Because it cannot be divided in parts. It is one. The names have divided the ocean into parts. God is individual Radiance, but because Man has given God various names, he has divided God also in parts.

I cannot forget an instance. Once in Kuwait, an editor of a well known newspaper said to me 'Giani ji our God is very great and your God is smaller than ours'. He gave many examples to prove his point, though very immature ones. I told him that firstly the word 'our God' is an incorrect word.

ਆਪਨ ਬਾਪੈ ਨਾਹੀ ਕਿਸੀ ਕੋ ਭਾਵਨ ਕੋ ਹਰਿ ਰਾਜਾ ॥

(ਅੰਗ ੬੫੮)

Aapan baapai naahee kisee ko bhaavan ko har raajaa |

*The Lord, our King, is father to no one,  
except those who love Him.*

God does not belong to one person, one community or is not one person's father only. HE is every body's.

ਤੂੰ ਸਾਡਾ ਸਾਹਿਬੁ ਬਾਪੁ ਹਮਾਰਾ ॥

(ਅੰਗ ੯੭)

toon saajhaa saahib baap hamaaraa |

*You are the Universal Father of all, O my Lord and Master.*

HE is universal and belongs to all. Though HE is universal, yet HIS creation can be big or small; but HE is not big or small. Some 'Avtar' can be big or small, some Prophet can be great or small, some Bhagat can be great or small. You will say can a Bhagat be big or small? Yes, it can be so. If there is concentration of mind with the word (Shabad), there will be perfect joy; absolute bliss. But day after day the concentration can go deeper and deeper; why ? Because there is no limit to God.

All knowledge of objects comes to a halt. Why ? Concentration stops. Why ? Concentration gets scattered. It disappears. Therefore knowledge has its own limits. Such knowledge does not increase, it halts here itself. On the contrary, when one concentrates on God, one attains knowledge. This knowledge has no limits, why ? Such concentration is never scattered; in fact it gets deeper and deeper as days go by.

Whenever one wants to attain knowledge of a certain object, there is a limit to it, beyond which it does not go. The knowledge is complete. After attaining knowledge, one applies it, but the knowledge does not increase any more. But when one concentrates on God Almighty, and one is in complete union with the 'Shabad' (Word) there is no limit to this. Someone may have gone deep into his or her concentration and another person may be able to go still deeper and some person may go deepest into his concentration. Each one has his or her Supreme bliss but the stream of knowledge may vary. Some knowledge can be very deep and intense.

I do not hesitate to state that in the middle East, all the four 'Avtars' that were born did not possess very deep knowledge. It is a very big thing that I am saying with a very small tongue. The knowledge of the Rishis, Munis, Saints and Avatars born in India is very deep. America's scientific knowledge impresses the whole world. And India's spiritual knowledge of God impresses the world at large; because this knowledge is indeed very deep. There have been many Rishis and Munis who have intensely practiced the art of (Dhyan) total concentration on God Almighty. And yet not a single Saint, Rishi or Muni has ever said that our God is greater or bigger than the others. Such people who challenge the greatness and smallness of God can be found in other countries, not India. And this is the cause of many conflicts and frictions amongst people of different religions. Till today the Jains and the Muslims are having strifes and differences. The Jews and the Christians fought for nearly a thousand years. And the basic reason was that 'your God is wrong and our God is right'; and your God is small, ours is big, greater than yours.

The basic cause of frictions and fights in our country has not been that your God is smaller than ours; but conflicts have happened

due to vested interests. Due to selfish interests they fight for the same things and there is a clash. Two brothers also fight due to vested selfish interests and difference of opinions. Therefore we can see that even if the country, religion, language, traditions are the same, yet there can be quarrels and differences and there is no unity. Language can be one and yet there is no unity. There are nearly twenty two Arabic countries and the language is also same, the religion is also the same, i.e., Islam, everyone's Prophet is Mohammad Sahib and their holy book is Quran and yet they are thirsty for each other's blood. Kuwait and Iraq have been ever fighting. Iran and Iraq had a nine year war besides many smaller middle east countries have perpetually been quarreling for some reason or the other. Neither one common religion nor one common language could unite them. Neither one common Prophet, nor one common holy book could bring unity amongst them. Where selfish interests clash, what is the meaning of being of the same religion, same country, same traditions and speaking the same language ? People of the same community and same country quarrel. Though of the same blood, yet they fight. Two brothers also fight.

A spiritually developed person will always have respect and devotion for a saint and compassion for ordinary worldly human beings. Once I read a story about Hasan. A thief entered Hasan's small hut one day but unfortunately there was nothing in the hut. This was in Iran and it was very cold weather. Hasan thought that the thief has come to his hut, but will have to go from there empty-handed. He felt compassion towards him, thinking that the thief had come to his hut in such severe cold weather and will get nothing and will go dejected. Hasan took off the blanket with which he was covering himself and purposely put it aside so that the thief could take it. Iranian blanket, the thief probably did not need the blanket so he did not steal it. As he was going to leave the hut. Hasan called out and said, 'Do not insult me friend by revealing that there is nothing in my hut, there is a blanket, take it.' Hasan had guessed what was in the mind of the thief and therefore had intentionally kept the blanket aside, giving the thief an opportunity to take it. No one can betray a saint. If anyone has ever cheated a saint, it is the saint who has purposely got cheated himself. And this is because

of his compassion. A saint who has got cheated and has no knowledge of the thief, and does not understand his mind is not a saint in the true sense. Actually saints are innocent and pure - they have compassion for wicked people also; sinners also.

A striking characteristic of a spiritually developed soul is that he or she will have great reverence and devotion towards a saintly person and compassion towards a petty person. He has respect towards an honest person and compassion towards a dishonest person. He has devotion towards a generous personality and compassion towards a thief. He respects the virtues of others and has compassion for the vices of people. This is how one can recognize a person living on a high spiritual level - on the level of the soul. Since Dhanantar lived on the level of the soul, he could very well understand the nature of the herbs, vegetation etc. He explains in his Dhanvantri Granth (book) that even after knowing that a person is suffering from a serious disease, the doctors should not tell the patient that he or she is suffering from that disease. In fact they should say, it is a minor problem which will become all right very soon. By declaring the serious disease to the patient the doctor is only planting it more and more strongly in his mind. And once the mind is fully convinced, it is very difficult to cure the patient. In fact the doctors should say that it is hardly a problem which will be fine within a few days; by such statements the disease will not enter the mind. On the contrary, if there is a healthy, hale and hearty man and by chance if four renowned doctors tell him that he has a very serious disease - then surely within short time he will develop that disastrous disease because his mind has fully believed in the statement of the four doctors. Mind is a very powerful (Shakti) energy given to us by God Almighty. Whatever the mind believes, it happens and what it does not believe does not happen. And that is why only if the mind believes there is God and if it does not believe there is no God. In many people's world, there is no existence of God. Even if God is there, yet in their world HE does not exist because they refuse to believe in HIM. This singing of the glory of God in the form of kirtan, anecdote, the listening to spiritual talks, teachings etc. are all there to convince the 'Mind' that God is very much there, HE is ever present every where. Just a few words, I



would like to say - If there are ten thousand people sitting in a Temple, Gurdwara, Church or Mosque, there will only be one of them who is fully convinced that God exists. Only one. The rest have all got a doubt in their minds. The ratio and proportion to belief and doubt are the same, that is why he or she cannot get fully engrossed in God, total meditation is not there, complete intoxication in the Supreme being is not there. Reason ? Doubt - there is a doubt in the existence of God.

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ ॥

(ਅੰਗ ੯੧੯)

Sehasai jeeo maleen hai kit sanjam dhootaa jaaee |

*The soul is polluted by skepticism; how can it be cleansed?*

I have seen people coming to the Gurdwaras for the last fifty years and yet they have doubts about the existence of God. They have been able to attain nothing at all, no intoxication in God's name, no joy. Doubt exists.

ਜਾ ਕੇ ਰਿਦੈ ਬਿਸਾਸੁ ਪ੍ਰਭ ਆਇਆ ॥  
ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥

(ਅੰਗ ੨੮੫)

jaa kai ridai bisavaas prabh aaeiaa |

tat giaan tis mann pragattaaeiaa |

*One whose heart is filled with faith in God*

*The essence of spiritual wisdom is revealed to his mind.*

The moment he cultivates total faith, he attains spiritual knowledge and wisdom. He gets into total meditation, complete engrossment. Where there is a gathering of ten thousand devotees, may be only one is sitting in total faith and total meditation in God. Guru Nanak Dev ji says - the person whose mind totally believes in God:-

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

man-nae kee gatt kehee na jaae |

*The state of the faithful cannot be described.*

No one can describe the greatness of such a person who has developed complete faith in the existence of God, has believed in the all pervading Omnipresent God Almighty with unflinching faith and has believed in the Great Knower as the greatest knower:-

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

man-nae ki gat ke-hee na jaa-e | jae ko keh-ai pich-hai pach-hutaa-e |

*The state of the faithful cannot be described.*

*One who tries to describe this shall regret the attempt.*

The state of the faithful cannot be described, one who tries to describe it, regrets the attempt. Just as one is not able to describe the state of God, so also one is not able to describe the state of one who has total faith in God. Such a person also becomes great indeed. But the human mind is such that it has faith in his children, in his friends, in his wife, and the one who influences him maximum comes to the mind again and again. I often say that to remember one's son, is there any need to play the harmonium ? Is there any need to beat the tablas ? Is there any need to read out stories or talk philosophical things. The remembrance of a son or a friend comes on its own without any effort. One is reminded of one's wife effortlessly. The remembrance of one's brother or one's wealth comes on its own. I have many a times seen people weeping frantically for such things, remembering them.

On the contrary, to remember God one plays the harmonium (musical instruments), carries out the reading of scriptures, worships, attends holy congregation, does kirtan, sings the glory of God through hymns, listens to the holy Shabads, carries out spiritual talks and listens to discourses etc. and yet I can say with total conviction that the mind is not fully in the remembrance of God.

One is reading the holy scriptures but the mind is not fully engrossed in it. Even when one is doing some welfare work or service the mind is not totally in it. When the body is doing some work but the mind is not involved in it, it is called mere ritualism. Though the journey has to commence from ritualism only. One has to start the journey by physical action. Guru Ram Dass ji Maharaj says at least the body has started the activity; it is better to come to the Gurdwara than not to come at all. One person does not read the scriptures, the other one is at least reading it though mechanically. One does not carry out any welfare work or service, the other person is at least doing it. At least the person has entered the field of action and this person is carrying out rituals. Gradually these actions will one day make him meet the Guru. How ? The mind will get focussed and become one with the 'Word' (Shabad). And what

is the symptom of a person whose consciousness has become one with the Shahad ? He will get 'Rus'- nectar like taste on his tongue.  
ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥

(ਅੰਗ ੨੬੩)

Prabh jee baseh saadh kee rasanaa |

*God abides upon the tongues of His Saints.*

The Rishi, Munis of our country have given the name of 'Rasna' to the tongue. It is a mine of 'Rus'. The tongue gets all sorts of tastes. The moment we put a morsel of food in our mouth, it has not yet turned into blood, or fat or become a part of the body but the taste has already come because it is already in the mouth. The tongue is enjoying the taste even though the food has not become the blood, fat or flesh of the body. If it becomes the blood it will run in all the veins and arteries of the body. But it has not yet turned into blood, food only becomes blood. It has not yet become blood because it has not gone down the throat as yet. It will take a long time to become blood; only after the food has got digested. The parts of it which will remain in the body will turn into blood and fat. But the taste has already been felt by the tongue, why ? Because the food is in the mouth. Sometimes the consciousness goes very near the Shabad. (Word) By constantly carrying out ritualistic action, one day the mind will totally get engrossed in the 'Word' and then the 'State' that will be formed is thus explained by Guru Ram Dass ji in the second lavan:-

ਹਰਿ ਦੂਜੜੀ ਲਾਵ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

Har dujarree lav satgur purakh milaaeiaa bal raam jeeo |

God almighty united the soul to the Guru. What is union ?

ਕਬੀਰ ਗੁਰੁ ਲਾਗਾ ਤਬ ਜਾਨੀਐ ਮਿਟੈ ਮੋਹੁ ਤਨ ਤਾਪ ॥

ਹਰਖ ਸੋਗ ਦਾੜੈ ਨਹੀ ਤਬ ਹਰਿ ਆਪਹਿ ਆਪਿ ॥੧੮੯॥

(ਅੰਗ ੧੩੭੪)

kabeer gur laagaa tab jaaneeai mittai mohu tan taap |

harakh sog daajhai nehee tab har aapehi aap |189|

*Kabeer, one is known to have been touched by the Guru, only when his emotional attachment and physical illnesses are eradicated. He is not burned by pleasure or pain, and so he becomes the Lord Himself. ||189||*

It is possible that a person has been coming to the Gurdwara for the last fifty years and yet not met the Guru. Just by coming to the Gurdwara one does not get united to the Guru - such a

misconception should be clear. Many a person have this false notion. The moment the consciousness gets united to the 'Shabad' (Word) means you are in union with the Guru; have found him. Therefore God is the Home and Guru the door (entrance) to the Home. Parmatma means Param Atma, 'pure light' and Guru means the dispeller of darkness; one who leads us to the 'pure light'. Through a Guru one sees the 'light'. God = pure light and Guru is the means to this pure light. God who is in the form of light, is also the Guru which is in the form of a Shabad (Word) and vice versa, i.e., the Shabad which is in the form of a Guru is also the light in the form of God.

ਨਾਨਕ ਸੋਧੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ॥  
ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਨਾਹੀ ਭੇਦ ॥

(ਅੰਗ ੧੧੪੨)

Nanak sodhae sinmrit baed |  
paarabreham gur naahee bhaed |

*Nanak has studied the Simritees and the Vedas. There is no difference between the Supreme Lord God and the Guru. ||*

What is the difference ? God is the home in the form of the light and Guru is the door (entrance) in the form of the shabad. Gurdwara - dwara is the door. If one has to enter a house, first one has to reach the door only. Whenever one goes to some one's house, first of all one reaches the door only. One will knock the door. One may ring the door bell. And one will enter the house through the door only. Hence first one meets the door. If the consciousness (Surat) gets united to the Shabad, only then one experiences the 'light', otherwise not. Gurdwara is the door, Guru is the door and one has to pass through the door only. Therefore in order to enter the house, one will have to go through the door. One has to unite the consciousness with the Shabad only and this Shabad will bring the vision of the 'pure light'. There will be only light and nothing but the light itself. This is called the 'Noor'—light of the lights. Such a light which is beyond words, indescribable. But why the consciousness does not get totally engrossed in the Shabad (Word)? 'Sehse jeo maleen hai' - i.e. the mind is full of doubt and lack of total faith.

If there are ten thousand devotees sitting in a Mosque to offer prayers or ten thousand companions of holy congregation sitting in

a Temple worshipping God or ten thousand aspirants present in the Gurdwara, only one of them will be having a total hundred percent unflinching faith in God Almighty; the rest of the people are devoid of this total faith. Others are there to increase this faith, they are only trying to reach that mental state of the soul of pure consciousness. Some are not endeavouring it. This is called mortification of the mind. The process of ritualistic action is on. But, gradually, sure and steadily this very same physical action will one day awaken the consciousness also and the person will start on his inner spiritual journey. This is called mortification. The consciousness has started proceeding towards the 'Shabad' and will get united to it also. Finally one understands that with unending physical action also one reaches nowhere; one gets exhausted but achieves nothing. Then the person understands that this is a journey of the mind. And eventually the firm conviction to carry out virtuous actions leads to the union of the soul with the Supreme Soul - God. These very actions bring the consciousness near the Shabad. Guru Ram Dass ji describes the mental state of such a person as:-

ਨਿਰਭਉ ਭੈ ਮਨੁ ਹੋਇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

nirabho bhai man hoe houmai mail gavaaeiaa bal raam jio |

The mind becomes fearless; no fear whatsoever. A human being lives in the fear of this world, but does not fear God. He stays and lives in the fear of law, of rules and regulations but does not fear God. There are numberless 'fears' in this world.

ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ ॥

(ਅੰਗ ੨੯੩)

nirabho japai sagal bho mittai |

*Meditating on the Fearless Lord, all fear departs.*

The moment the consciousness gets united to the Shabad, gets united to the fearless Lord, all his own worldly fears vanish into thin air. The burden he was carrying of these fears falls off from his mind. The ego too vanishes. The greatest dirt is that of ego in a human mind. I am, I am, I am. In this second state, one understands that I am nothing, of no significance.

ਮੈ ਨਾਹੀ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ॥

(ਅੰਗ ੮੨੭)

Mai naahee prabh sabh kichh taeraa |

*I am nothing, God; everything is Yours.*

I am nothing, God, everything is Yours. There is nothing which I can claim to be mine or put my stamp. Everything belongs to 'You'. There is the stamp of God Almighty on each and everything and yet a human being tries to erase that and put his or her own stamp on everything. This is mine, this is mine. Gurbani says:-

ਜਬ ਲਗੁ ਮੇਰੀ ਮੇਰੀ ਕਰੈ ॥ ਤਬ ਲਗੁ ਕਾਜੁ ਏਕੁ ਨਹੀ ਸਰੈ ॥

(ਅੰਗ ੧੧੬੦)

Jab lag maeree maeree karai |tab lag kaaj eaek nahee sarai |

*As long as he cries out, Mine! Mine!,  
none of his tasks is accomplished.*

By surrendering to God Almighty, he sheds of all the dirt of his 'Ego'. Throws the ego aside:-

ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ ॥

Nirmal bho paeiaa har gun gaeia har vaekhai raam hadurae |

All fears are a dirt. A burden on the mind. God is all pure, HIS fear is also pure. The heart and mind become so very pure with the fear of God that all other worldly fears and their burden vanish. A human being becomes fearless and lives in a total fearless manner. The Lord God's fear is so very pure that it makes a human being also absolutely pure.

ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ ॥

Har gun gaeia har vaekhai raam hadurae |

By constantly singing the glory of God's name, one starts experiencing the nearness of God. One feels that God is very near. The union is not there as yet, but 'HIS' nearness, 'HIS' presence can be felt. Just like a river while flowing goes near the sea but has not as yet mingled into it or united to it. So also the river of human life has come gradually near the almighty God while flowing, but has not as yet mingled in HIM or united totally with HIM. But even this nearness to God brings some joy, some intoxication to the human mind and heart.

If one goes to the Himalaya mountains, one will certainly experience the fresh cool breeze which will welcome us in that area. And if one goes to a garden of blooming flowers, certainly the blissful fragrance of various flowers will welcome us. In a similar manner when the consciousness goes near the 'Shabad' (Word) the mental state of a human being experiences the nearness of

God—the presence of the Lord. He or she feels as though God is very near him or her.

nirmal bho paaeiaa har gun gaaeia har vaekhai raam haduraa |

That 'Consciousness' of God is present in each one.

ਹਸਤੀ ਕੀਟੀ ਤ੍ਰਿਲੋਅ ਆਦਿ॥ ਏਕ ਅਖੰਡਤ ਬਸੈ ਅਨਾਦਿ॥

['Hasti keeti trilo Aadang ] Ek Akhandat Basai Annadang.]

Such a human being can see the 'Entity', the Existence.

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

(ਅੰਗ ੬੬੩)

Sabh meh jot jot hai soe |

tis kai chaanan sabh meh chaanan hoe |

*The Divine Light is within everyone; You are that Light. Yours is that Light which shines within everyone.*

Therefore one realizes that it is the very same light shining in each and every living being and object. One and the same thing prevailing every where:-

Antar baahar har prabh eaeko mil har jan mangal gaaeae |

Hence, such a person understands that whatever is outside is also inside; and whatsoever is inside is also present outside. And therefore the aspirants of God keep singing the praises and glory of the sweet Lord. Maharaj ji says, this is the second 'lava', i.e., the second stage.

ਜਨ ਨਾਨਕ ਦੂਜੀ ਲਾਵ ਚਲਾਈ ਅਨਹਦ ਸਬਦ ਵਜਾਏ ॥੨॥

Jan Nanak doojee laav chalaee anehad sabad vajaaeae |2|

Anhad Shabad puts a stamp that the person has reached the second stage. Meaning of Anahad Shabad - when two things hit each other, a sound is produced and this is known as Anahad. When the ears hear a sound produced by the beating of two objects it is called Anahad. On the contrary, Anhad Shabad is the sound that directly comes from God. A person of second stage begins to hear the Anhad Shabad. He is, in other words able to listen to the voice of the Supreme Being.

ਠਾਕੁਰੁ ਹਮਰਾ ਸਦ ਬੋਲੈਤਾ ॥

(ਅੰਗ ੧੧੬੦)

Thaakur hamaraa sad bolantaa |

My Lord and master speaks for ever.

It is not that HE speaks in the morning and does not speak in the evening. His voice is being heard all the time round the clock in

the Universe. 'Thaakur hamaraa sad bolantaa |' and this is not Aahat Shabad, in fact it is called Anahad Shabad. And it is musical, very melodious. That is why the sound of God is called Bhagvat Geeta, i.e., the songs of Bhagwan. Songs of God Almighty !

Sitting on the crossing of a road. Ravidas, the cobbler is mending shoes and also listening to the Anahad music. And a person who can listen to this Anahad Shabad is called an aspirant, a Bhagat, (Holy Soul).

And the person who listen, to this Shabad and is also able to bring it to the world, is called an Avtar, a Prophet because everyone cannot reveal it to the world. Ravidass has been able to present this music to the world and that is why he is today sitting in Sri Guru Granth Sahib ji and everybody bows down to his Bani which has taken the form of a Guru. His Bani is read and worshipped today through a holy scripture. The songs of Bhagwan were revealed through the tongue of Ravidass ji, hence they can be called Bhagvat Geeta. Sitting on the weaver's seat, God spoke through Kabir also, Bhagvat Geet came out of Kabir's heart too. Anyone who is able to express or reveal God's songs fully is called an Avtar. He is called 'Puran Avtar'.

One who is able to express only partly is called an 'Ansa Avtar' (ਅੰਸਾ ਅਵਤਾਰ). At least he has revealed some secrets of God. Those who has been able to hear the 'Anahad' and have also expressed it to the public, are known a 'Ansa Avtar'. Such saints or Bhagats come in the category of Avtars. But many a saints who can hear the Anahad but are unable to express it cannot come in the category of Avtars. Since they are not able to reveal or express this, are not able to reveal or express this 'Anahad' which they are hearing silently in their hearts, they go away unknown and leave no marks in the world.

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥

(ਅੰਗ ੯)

Hor kaetae tudhno gavan sae main chit na avan

Nanak kiaa beechaarae |

*So many others sing of You, they do not come to mind.*

*O Nanak, how can I think of them all?*

Some of them come to the mind because they have spoken out and left foot-marks on the earth. They revealed the 'Anahad'



by speaking and sang the Bhagvat Geets of God. They are known to all, their identity is recognized. On the other hand some did not speak out or could not speak and express or they did not want to speak. Therefore no foot marks are formed on the earth of such saints. They can be called saints or Bhagats but not:-

.....ਅੰਸਾ ਅਵਤਾਰ ਕੇਤੇ.....॥

(ਦਸਮ ਗ੍ਰੰਥ)

{.....ansaa avataar kaetae.....}

(Dasam Granth)

Guru Gobind Singh ji says that there are numberless 'Avtars', not one or two but numerous. Those who have expressed the Anahad (after hearing it) in their own words; in their own voice, though the experience was God's and that is why Guru Nanak Dev ji declared:-

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥

(ਅੰਗ ੭੨੨)

jaisi mai aavai khasam ki bani taisarraa karee giaan vae laalo |

As the Word of the Forgiving Lord comes to me,  
so do I express it, O Lalo.

All this spiritual knowledge, all the experiences are of God, of the Almighty Supreme Being. Bhagvat Geeta means the songs of God. All the saints and Bhagats who have been able to express and reveal their Divine experiences are actually uttering Bhagvat Geeta, the songs of God. Anyone who has started listening to 'Anhad Bani', is indeed listening to the voice of God—the sound of the Supreme Atma Soul.

ਤਿਸ ਕੀ ਸੋਇ ਸੁਣੀ ਮਨੁ ਹਰਿਆ.....॥

(ਅੰਗ ੪੦੩)

Tis kee soe sunee man hariaa.

*Hearing of his glory, the mind is rejuvenated;*

Such a person's mind glows and brightens up for he or she has started listening to the voice of God. HIS voice is musical, lyrical and therefore brings eternal joy to the heart; fills the person's life with the sweet Nectar. If this has started happening, it is second stage.

Unfortunately as one advances in this spiritual journey the crowd of people reduces considerably. In fact the crowd is only in the lower stage - it consists of the ritualists only, i.e., only action-oriented people. In all the Gurdwaras, temples and mosques we find crowd of people called ritualists. One who has risen above

these ritualists and has been able to listen to the Anahad (Celestial) music is indeed a rare soul—one in a million ! And finally one who has reached the abode of God is a very very rare soul.

ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਉ ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ ॥੨੪॥

(ਅੰਗ ੧੪੨੭)

kottan mai Nanak kooo naaraaein jih cheet |24|  
Among millions, O Nanak, there is scarcely anyone,  
who keeps the Lord in his consciousness. ||24||

Among millions, O Nanak, there is scarcely anyone, who keeps the Lord in his consciousness.

If someone is listening to the 'Anhad' Bani and his or her physical death happens; the remaining two stages have yet not been attained; such a person will now accomplish his entire spiritual journey in his or her next birth. This journey couldn't be completed in this human birth. As kabir loudly proclaims:-

ਪੂਰਬ ਜਨਮ ਹਮ ਤੁਮ੍ਹਰੇ ਸੇਵਕ ਅਬ ਤਉ ਮਿਟਿਆ ਨ ਜਾਈ ॥

(ਅੰਗ ੯੭੦)

poorab janam ham tumaarae saevak ab tou mittiaa na jaaee |

In my past life, I was Your servant; now, I cannot leave You.

O'Lord, though I was your servant in my last birth, I could not reach you. Shamas Tabrez says.

*'Baaz Aamdām, Baaz Aamdām, Ta yar ra Mehīma Kunām.*

O'Lord, my God, I came again and again to this world just to make You my 'Friend'. But I succeeded in making many people my friend, but could not make 'You' my friend. I succeeded in making many a people my relatives but did not succeed in forming a relationship with 'You'. And further this faqir also says.

*'Pasbanea Her Meh dil shāb hama shāb,*

*Ta dareenae Pardae Juz Andeshā O na Guzaru*

O'Lord, the whole night I have been awake, daily trying to keep a watch at my heart. Tried my best to keep in safe custody all my prayers, my reading of Namaz; reciting of the Quran etc. I didn't want anyone to steal all this treasure of mine. I have been sitting like a watchman each night; watching my heart. Guru Nanak dev ji Maharaj says - who is a Dervish ?

ਦਿਲ ਦਰਵਾਨੀ ਜੋ ਕਰੇ.....॥

dil daravaanee jo karae

One who keeps watch over his heart,

**Guru Nanak dev ji Maharaj:-**

ਦਿਲ ਦਰਵਾਨੀ ਜੋ ਕਰੇ ਦਰਵੇਸੀ ਦਿਲੁ ਰਾਸਿ ॥

dil darvaanee jo karae darvaesee dil raas |

*One who keeps watch over his heart,*

*and keeps his heart pure, is a dervish, a saintly devotee.*

ਇਸਕ ਮੁਹਬਤਿ ਨਾਨਕਾ ਲੇਖਾ ਕਰਤੇ ਪਾਸਿ ॥੧॥

(ਅੰਕ ੧੦੯੦)

eisak muhabat Nanakaa laekhaa karatae paas |1|

*Love and affection, O Nanak,*

*are in the accounts placed before the Creator. ||1||*

Only one, who watches over his heart every moment can be called a Dervish. Early morning one reads the 'Aasa ki Var' and before one reaches one's home, one loses all the fruit of reading it. One reads Sukhmani Sahib and by evening one has lost it all. Every day one earns the benefit of reading the scriptures, recites 'Paath' and sure enough, loses it all also simultaneously. Is this any intelligence? This is as if one is cooking rice pudding every day and threw it all into an ash.

dil darvaanee jo karae darvaesee dil raas |

eisak muhabat Nanakaa laekhaa karatae paas |1|

Only God can do justice and this justice is on the basis of one's love, one's affection for the Almighty God. And this love and affection will be born only when one keeps a strict watch over one's heart.

With my little intelligence, I am endeavouring to explain the divine writings of Dhan Guru Ram Dass ji Maharaj in which he has beautifully described the four Stages of a human beings spiritual journey. Till the second stage it has already been explained. In the first stage one has convinced the body and mind to carry out physical action - Karam. He or she has religiously turned towards action. The mind has convinced the body to carry out actions like waking up at an early dawn, recite daily prayers, visit Gurdwara, carry out welfare service for others, etc. The mind has been able to influence the body to this extent at least. And this influence can be of two types - one is a spiritual influence and one a worldly influence. One is Godly and the other one is influence of worldly objects. One will have to understand that whether the human mind is influenced by objects of the world and therefore the mind has convinced the body

to carry out these religious actions. If so, then all these actions are desire-based. Desires are full of 'wants' and cravings. And therefore a person of deep spiritual insight considers all desire-based actions as worldly action. Such actions can fulfill the desires and wants, but cannot change a persons heart or personality. No change can come in their life. These four stages are applicable only to aspirants of God; those who are wanting God-realization. Every bodily action is under the influence of the mind. Basic thing is of the mind. For instance there is a gold necklace lying on the road; the eyes inform the mind of the necklace and then the mind orders the hands to pick it up.

Hands are a robot and so is the human body. It is the mind that says, pick it up. If the mind would have not ordered, neither the back would have bent, nor the hand would have extended out to pick it up. But now the body bent forward, the hand stretched out and picked the necklace and put it in his pocket. It is the mind that says or decides that certain person has money in his pocket and therefore it has to be cut to steal it. Each and every action of the human body is controlled and dictated by the mind. It is the mind that has influence and convinced the body to get up early morning and go to the temple. Wake up it is dawn (Amrit Vela). If the mind does not order, body will do nothing. If the hands have done a wrong deed, it is the mind behind the action. Hands have only obeyed the orders. But it is a very astonishing fact that in Saudi Arabia, it is the hands of a thief that are chopped off. The poor hands only obeyed the order of the mind; it is not the fault of the hands but punishments are given to the hands and hand-cuffs are put on the hands only. In most of the Arabic countries, the hands are chopped off; though the fault of the hands is that it has only carried out what the mind has ordered. The human body only operates after being influenced by the mind. The society and the law inflict punishment on the body only. But the Gurbani says :-

ਜੇ ਕਿਛੁ ਕੀਆ ਸੇ ਮਨ ਕੀਆ ਮੁੰਡਾ ਮੁੰਡੁ ਅਜਾਇ ॥੧੦੧॥

(ਅੰਗ ੧੩੬੯)

jo kichh keeaa so man keeaa moonddaa moondd ajaae |101|

*Whatever is done, is done by the mind;*

*it is useless to shave your head. ||101||*

Whatever is done, is done by the mind, it is useless to shave your head.

Whatever has happened is the working of the mind but the society and the law can not catch the mind so the physical body gets caught and the punishment is also inflicted on the body. The mind orders the body in two different ways. The first one when the mind is influenced by the objects of the world and secondly when the mind is influenced by God Almighty. When the mind has been influenced by God, then it orders the body to go and sit in the holy congregation. Even to come to the holy congregation and sit there is a very big good deed. And those who do not sit in the holy congregation, Guru Ram Dass ji Maharaj says :-

ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

(ਅੰਗ ੧੦)

jo satgur saran sangat nahee aaeae dhriig jeevae dhriig jeevaas [3]  
*Those who have not sought the Sanctuary of the True Guru and the  
Sangat, the Holy Congregation-cursed are their lives,  
and cursed are their hopes of life. ||3||*

Coming to the holy congregation is also of two types. Firstly by constantly listening to kirtan-hymns of God, listening to katha - discourses of God and by regularly sitting in the holy congregation, the mind gets influenced by the power and presence of God Almighty. Now such a person does Paath, reads the scriptures, visits the Gurdwara and prays. Doing all this is for the love of God and God alone.

Secondly, the worldly objects certainly influence the mind, but one is not able to attain everything with one's own efforts. Since one cannot get all the material objects with one's own efforts, efforts of the other family members and with one's own intelligence and capability then one says let us go to God to attain these objects and take help of Guru and of God HIMSELF. Now such a person has come to the Gurdwara because of his worldly needs and attainment of these objects. He has some desires, some wants. Spiritual person have calculated that ninety percent of the people visit temples, Gurdwaras, Mosque, churches and other holy places because of their worldly needs. There is a large gathering of such people. They visit these holy places not for the sake of God but for the sake of their needs, their endless desires. Hence their prayers are not

actually prayers but a sort of business. If there is a desire attached to an action, it is business in action. On the contrary if devotion and dedication is attached to an action, the action become a 'Dharam' - a spiritual action: a religious act. If there is utter surrender and thankfulness attached to an action, it becomes a religious action. Every religious act is not a religious action in the true sense. Sometimes it is possible that a person sitting in his shop, is carrying out a religious act, his sitting itself is a Dharam. And sometimes a person sitting in the Gurdwara may be carrying out a business action. Any action which has a desire attached to it, is a business and any action which has devotion and dedication Bhavna attached to it, is a 'Dharam' - a spiritual action - a Godly action.

Ravidas may be mending shoes, this is his profession. But this profession is also his religion. He is mending the shoes with a feeling of welfare service for others, with a 'Bhav'. In his heart, he says, 'O'God You have made this as my profession to earn my living and all these people whose shoes I mend are Your forms only. I am doing their service, so thanks to You, my Lord God. Such a person's profession becomes his religion, his way of thanks and gratitude to God.

Kabir ji weaves the cloth with patience and contentment thanking God and saying - 'O'God! You have made weaving my profession, the means to earn my living. I weave threads turn them into cloth thus providing clothes for Your people and feel happy and content and have lots of gratitude for Thyself for bestowing upon me this welfare service for humankind. Thanks to You, I do this service for Your sake. In this way Kabir's profession also turns into a 'Dharm', a religion.

The weighing of objects on the measuring scale had turned into a 'Dharm' for Guru Nanak Sahib ji. On the contrary some people's counting of beads in a Rosary is also like a business and nothing else. In the heart the person is keeping accounts that if I complete so many rounds of a Rosary my so and so desire will get fulfilled. If I visit the Gurdwara for forty days, may be my desires and wants will be fulfilled. Let us arrange non-stop recitation of Sri Guru Granth Sahib ji to get a wish granted. All these actions are a business, nothing but a transaction. Eighty percent of the actions,

that are carried out, are a sheer business, not any 'Dharam'. If I am doing kirtan and my only thought is that it is going to fetch me wealth, such a kirtan is only a business, a profession.

If it is my passion to do kirtan then my own heart and mind will be focused and the congregation who is listening will also get focused on the Supreme Being and will receive blissful happiness as far as money is concerned, it will automatically come. God will provide materialistic needs for everyone in any case. If the mind has only materialistic gain as its prime requirement then doing kirtan is also merely a profession, a business and if a heart is full of gratitude, of thankfulness, of dedication, of devotion, of love for God, of welfare service for others then even weighting of objects, mending shoes, weaving cloth every action is a 'Dharam'. Running a shop is also a Dharam; ruling as a king is also a Dharam. Sitting on the king's throne Raja Janak carries out his duty and considers it as his Dharam for God put him on the job of ruling a country and so some politicians carry out their duties so conscientiously that even politics becomes their Dharam - their way of serving human on the other hand some people's religious actions are also not a Dharam, they are just hollow politics. Eighty percent of the people who are carrying out 'Seva' in the Gurdwaras as organizers and administrators are having politics in their welfare activities, no religious feeling at all. But Raja Janak's political life was not politics, sheer Dharam and similar was the dedication and thought process of Maharaja Ranjit Singh. Most of the people have transformed their 'Dharam' into business, just a few exceptions are there whose business has also turned into a Dharam; a worship of God. And the sitting of numerous people in a temple or a Gurdwara is merely a business. Just a handful of people are there whose sitting in the market place is also a 'Dharam'.

Any action with which we attach a desire is not an action but merely a business. On the other hand if with any action we attach devotion, thankfulness, gratitude saying O' God! this is the welfare service you want me to do; such an action becomes 'Dharam'—a religious act. The day a person gets influenced with the power of God Almighty and starts walking towards the Gurdwara with love and devotion, he or she is going there for the sake of God. It is the

mind that has to command the body to carry out the action and if the mind does not order, the body cannot walk and go to the Gurdwara. One cannot get up also if the mind does not command. It is all the doing of the mind.

ਜੇ ਕਿਛੁ ਕੀਆ ਸੇ ਮਨ ਕੀਆ...॥

jo kichh keeaa so man keea .... }

Whatever action is being done, it is all due to the mind. The mind thinks and does and further it is seen in the action of the body. That action has taken birth from the thought of the mind; from the intention of the mind. Action, on its own is nothing, the basic seed behind action is the thinking of the mind. And the mind is generally influenced by the world, not God. A human being feels that whatever he needs in the world, he can not get merely by his own effort or his own power. Since I cannot attain everything in the world by my family's efforts or my own capability, then I may as well take the help of God. Better to take the Guru's help and say: 'O'Guru ! fulfil my desire and do this work of mine. And if the mind has encouraged the body in this way and got the work accomplished, the action is merely a business not any Dharam. Guru Ram Dass ji explains that when the person gets influenced by the power of God, his or her action changes into a devotional act. Guru ji has explained few steps of the spiritual sphere not the worldly sphere. By constantly attending congregation and the company of holy people, person gets impressed and influenced by God. At first all action will be a business only; (mechanical) but gradually by constantly listening to kirtan, katha, discourses of God, by regularly reading the scriptures, doing Paath, singing the glory of God one gets influenced with the presence of God. Now whatever action he or she is carrying out is out of love and devotion, a natural action which is indeed a 'Dharam' (Religious actions in the true sense). But if there is any desire attached, the action is not Dharam.

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥

mann kaamanaa tirath jaae basiou sir karavat dharaaeae |

*His mind's desires may lead him to go and dwell*

*at sacred places of pilgrimage, and offer his head to be sawn off;*

ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥੩॥

(ਅੰਗ ੬੪੧)

mann kee mail na outarai eih bidh jae lakh jatan karaaeae |3|



*but this will not cause the filth of his mind to depart,  
even though he may make thousands of efforts. ||3||*

In the beginning of the Shabad:-

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮੁ ਸਾਧੇ ॥

paath parriou ar baed beechaariou nival bhuangam saadhae |  
*They read scriptures, and contemplate the Vedas; they practice the  
inner cleansing techniques of Yoga, and control of the breath.*

All the actions that are prevalent in the spiritual world, have been mentioned. Yet with all these actions, the dirt and filth of mind and heart can not go if all these actions are desire-based. The world is dirty and all the desires are also dirty which only increase the dirt of the mind.

ਮੈਲਾ ਮਲਤਾ ਇਹੁ ਸੰਸਾਰੁ ॥

mailaa malataa eihu sansaar |

*This world is polluted with pollution.*

ਇਕੁ ਹਰਿ ਨਿਰਮਲੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਹੁ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੧੧੫੮)

eik har niramal jaa kaa ant na paar |1| rehaao |

*Only the One Lord is Immaculate;*

*He has no end or limitation. ||1||Pause||*

Why there is so much influence of the world ? Why do objects of the world have such a deep impression on the mind ? It is all because whatever comfort and pleasure the body gets in the world is due to these objects. Whatever happiness and comfort the body gets is from the world and the family. Therefore any person who lives on the physical level only, wants the comforts of family, of the world and of the objects. In fact he or she has nothing to do with God. But a person who thinks a little deeply finds that all sorrows, all stress and tensions of life are born through the mind. In a house for example everyone has enough to eat, enough clothing to clothe himself or herself and yet there is so much tension and stress in the house. A drastic tense atmosphere . Is it because of hunger? No. Every member of the family is well fed. Is it because of lack of clothing. No, everyone has enough to wear. Everybody's desires are fulfilled. All bodily comforts and pleasures are available but the mind is absolutely in distress. Most of the tension and distress in the mind is born out of ego, greed and desires. And as long as the mind is in stress and tension, all the physical comforts also turn into sorrow and pain. Even though one has got good food to eat, beautiful clothes to wear, a comfortable house to live in, good relatives and if there

is distress in the mind, everything would be like a hell. Nothing but hell.

Another point to remember is:-

ਬਸਤਾ ਤੂਟੀ ਝੁੰਪੜੀ ਚੀਰ ਸਭਿ ਛਿੰਨਾ ॥

(ਅੰਗ ੨੦੨)

basataa toottee jhunparree cheer sabh chhinnaa |

*He dwells in a broken-down shack. in tattered clothes,*

It may be possible that one does not have good clothes to wear, in fact is clothed in rags and may be does not have a good house to live in and is living in a broken hut and may be has no good food to eat—is eating dry bread; but with all this if he or she has God's name in the heart:-

ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ ॥

(ਅੰਗ ੨੦੩)

raajaa sagalee srisatt kaa har naam man bhinnaa |

*Even so, he is the king of the whole world,*

*if his mind is imbued with the Lord's Name.*

With all the worldly comforts and pleasures available, a person can be in great sorrow and tension. On the other hand with no comforts and facilities available on the worldly level, a person can yet be living in complete bliss. But only if one has a very deep thinking mind, one can comprehend this, otherwise not. One has a very beautiful house to live in and yet is full of worry and stress. One has the best of food to eat and yet is restless and worried all the time. One has superb clothes to wear but in the house, there is nothing else except distress. Each and every house has some stress or the other. We think the cause of all this stress is a son, a daughter, a friend, a husband, a wife, a brother, a sister, mother or father etc. But no, it is all the state of the mind. Till desires exist in the mind, and desires of different people clash because they differ in nature and hence give birth to stress and tension.

There can be a difference of opinion and clash between a father and son. It can be between two brothers. I have rarely seen brotherhood between brothers. Very rarely fathers are happy and content with their sons and vice versa. In some houses one can see such a fire burning inside and the smoke is also visible outside, hence indicating the burning fire of stress and tension inside. But in some houses there is tremendous fire burning inside silently without

any smoke and we think there is a lot of happiness and joy in that house. We think that whenever there is smoke, there is fire but there are numerous fires without any smoke. There is tension and stress within the four walls only. Do not get deceived that all the smiling and beautiful faces are happy; believe me that some of them are hiding loads of stress and strain within their hearts. Their smiling faces are only a cover to their sorrows and miseries. Only when one looks deeply, one can see the pain hidden behind these artificial brightly lit-up faces. Then the statement of Guru Nanak Dev ji will seem so apt—

ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ॥

baalee rovai naahi bhataar |

*The young woman weeps because she has no husband.*

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

(ਅੰਗ ੯੫੪)

Naanak dukheaaa sabh sansaar |

*O Nanak, the whole world is suffering.*

They say that it is very difficult to make a person unhappy if he or she has got the remembrance of God's name in his or her heart. On the other hand it is very difficult to make a person happy if he or she has not got God's name in his or her heart. It is indeed impossible. And absolutely foolish are the people who, knowing fully well that all joys and happiness is dependent on the remembrance of God's name and yet does not remember 'HIM'. One fine day Guru Gobind Singh ji kept a problem in front of his poets. It is a historical fact. Maharaj ji said, 'Tell me only in two lines, who is a foolish person?' Amongst these fifty two poets, some were Sanskrit poets, some were of Urdu and Persian and some Arabic. And there were some Punjabi poets too and some of Brij Bhasha and other various languages. They say the king of Iran had also asked this question from Sheikh Saadi—symptoms of foolishness? How can I presume that so and so is a foolish person. And Sheikh Saadi answered:-

ਦੋ ਚੀਜ਼ ਤੀਰਾ ਏ ਅਕਲ ਅਸਤਮ ਬਰੋ ਬਸਤਮ,

ਗੁਫਤਮ ਬਵਕਤ ਖਾਮੋਸ਼ੀ, ਬਵਕਤ ਖਾਮੋਸ਼ੀ ਗੁਫਤਮ।

*Doh chieeze teera eh Akal Astam Bro Bastam.*

*Guftam Bavkat Khamoshii, Bavkat Khamoshii Guftam.*

Where a person had to speak he kept quiet and where he had

to keep silent, he spoke. These are two symptoms of foolishness as told by him. Guru Gobind Singh ji had questioned his fifty two poets. It is like a problem he put forth. Do not tell me in a long poem, just in two short lines that what is foolishness: who is called a fool? I read that Hans Raj said something. Sudama said something else. Then the poet Kalidas said his interpretation and poet Chandan explained in his way and finally Jamal Hussain said something else. But Kalgidhar Pathshah was not fully satisfied. Then Dhan Guru Gobind Singh ji asked the thirteenth poet Nand Lal ji—'tell me, who can be called a foolish person?' Bhai Nand Lal ji said:-

ਹਰ ਕਿਹ ਗਫਿਲ ਸੁਦ ਅਜੂ ਨਾਦਾਂ ਬਵਦ  
ਗਰ ਗਦਾਂ ਬਾਸ਼ਦ ਵਗਾਰ ਸੁਲਤਾਂ ਬਵਦ॥੧੫॥

(ਜ਼ਿੰਦਗੀ ਨਾਮਾ)

*'Har kehi Gafil Shud Aazu Nadan Bavad  
Gar Gadan Bashad Vagar Sultaan Bavad[15]*

(zindigi nama)

Whether a person is a king or a very wealthy man or whether he is a poor man, a beggar, if he does not remember God, he is a foolish person absolutely without any intelligence. It is said that Kalgidhar Pathshah embraced him lovingly with lots of affection and love. Further, I want to state something—that is, till a person does not come to Gurdwara for the sake of God, his coming to Gurdwara is merely a business, a routine action. And something that is done mechanically is not Dharam. Just like he or she has gone to a shop, the person has gone to the Gurdwara too. Just like a person goes to the market, has gone to the Temple too.

Guru Nanak Dev ji told the Nawab of Sultanpur that who would pray with him in the Mosque, for while he was praying in the Mosque he was mentally purchasing horses in Kabul and Guru ji was not to buy any horses is a business. You were busy doing work. It is possible that somebody's prayer are mere business while some person's weighing of articles in a shop is religious action. One should not judge a person with his external physical actions, rather judge him, with his mental actions, with his thoughts, his intentions and character. What is the profession of a person hardly matters. What are his thoughts, his thinking process that is important and that is what matters. At first one was coming to the Gurdwara

as a routine, a mechanical activity; but the day a person gets influenced, he starts going to the Gurdwara as his religious action and his love for the Guru. Now he has been influenced by the power of God. When does a man get such an influence ? The day he realizes that all the pleasures and comforts of the body cannot give him the mental peace and joy.

ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੋ ਰਾਜਾ ਦੁਖੀਆ ॥

(ਅੰਗ ੨੬੪)

sagal srisatt ko raajaa dukheaaa |  
*The rulers of all the world are unhappy;*

The rulers of all the worlds are unhappy. There has never been a single king of the whole world. Guru ji says even if a person becomes such a king, his mental tension and stress cannot vanish. His sorrows and pain cannot be erased. We hear these sentences but do not completely believe in them. We console ourselves by saying, forget it, we do not want to become Bhagats. Even if there is pain and sorrow, we will live with these. Just make us king, O God. Even though it is said ‘sagal srisatt ko raajaa dukheaaa |’, we see the kings are enjoying, therefore we do not want to become saints, make us kings only. I am once again repeating that the artificially smiling faces are hiding loads of pain and sorrow behind their smiles and laughter. Those who are seemingly happy and bright from outside, are actually withered from inside, indeed sad and disappointed with life. Outwardly they appear joyous but inwardly they are full of tensions, worries and anxieties. Do not misunderstand by seeing external expressions. Only the physical body gets comfort and pleasure when basic needs are provided for. But when one is in union with God, the mind gets bliss. Till one does not get united with God, all bodily comforts and pleasures will be a source of pain and sorrow only.

If one does not have very many comforts for the body or does not have good food, but the mind is filled with the nectar of God’s love, it is in total bliss. Bhartri used to live in the jungle. One day he went for begging and got only Sattu (parched flour) to eat for his food. As he was going to eat it, he sprinkled a little salt on it. The king of Udaipur passed by, he felt compassion for Bhartri and said to him, ‘Once you were the king of a great empire as he was the

younger brother of king Vikramjit and today you are in such poverty and pain.'

In Vairag Shatak the lines go like this:-

ਤੂੰ ਪਰਸੀਦ ਬਿੰਜਨ ਬਹੁ ਸੁਆਦੇ, ਮਮ ਪਰਸੀਦ ਸਤੁ ਸਾਗਾਧੇ।

*Tu parseed Binjun Baho Suade, Mum Parseed Satu Sagadhea.*

O King of Udaipur you can not get such a bliss in a variety of thirty six dishes that you get to eat; the joy and Annand I am getting out of these salted sattu I am living at the mental level and I do not bother what happens to my body.

I only fulfil the basic needs of my body. I have acquired such a 'Maha Rus' (Nectar) that it makes every tasteless thing tasty and delicious.

ਮਮ ਪਰਸੀਦ ਸਤੁ ਸਾਗਾਧੇ।

*Mum Parseed Satu Sagadhe*

I am simply very happy and in absolute bliss eating these salted Sattus but perhaps you can not get this bliss even though you may eat thirty-six variety of dishes. The mind needs only God and if it is able to attain God; it does not matter whether the body's needs are fulfilled or not; nothing can make such a person sad or sorrowful. If the mind has not got bliss, the distress will remain, even though a person has got all the worldly things. Tremendous tension and stress will remain. In every house one finds this tension. Guru Arjan Dev ji Maharaj says upto this:-

ਮਹਾ ਭਇਆਨ ਉਦਿਆਨ ਨਗਰ ਕਰਿ ਮਾਨਿਆ ॥

(ਅੰਗ ੭੦੭)

Mehaa bhaeiaan oudiaan nagar kar maaniaa |

He sees the terrible, awful wilderness as a city.

He sees the terrible, awful wilderness as a city. It is all a very large wilderness, but people are calling it a very big city—'nagar kar maaniaa'. Maharaj ji says, ask me, it is merely a very big wilderness and nothing else. Every individual has broken his relationship with every other person. We can only call it a city or a town if every person is attached to another, is concerned and there is brotherhood. Each one is totally unconcerned about the other. So what if the population is fifty lacs, Maharaj ji says it is all a wilderness.

ਮਹਾ ਭਇਆਨ ਉਦਿਆਨ ਨਗਰ ਕਰਿ ਮਾਨਿਆ ॥

mahaa bhaeiaan oudiaan nagar kar maaniaa |

He sees the terrible, awful wilderness as a city.

ਝੂਠ ਸਮਗ੍ਰੀ ਪੇਖਿ ਸਚੁ ਕਰਿ ਜਾਨਿਆ ॥  
 jhooth samagree paekh sach kar jaaniaa |  
*Gazing upon the false objects, he believes them to be real*  
 What ever he had is false:-

ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੋ ਕੂੜੁ ॥੧॥

(ਅੰਗ ੪੬੮)

Nanak vakhaanai baenatee tudh baajh koorro koorro |1|

*Nanak speaks this prayer:*

*without You, Lord, everything is totally false. ||1||*

Every thing is illusion

ਝੂਠ ਸਮਗ੍ਰੀ ਪੇਖਿ ਸਚੁ ਕਰਿ ਜਾਨਿਆ ॥  
 jhooth samagree paekh sach kar jaaniaa |  
*Gazing upon the false objects, he believes them to be real.*  
 ਕਾਮ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਫਿਰਹਿ ਦੇਵਾਨਿਆ ॥  
 kaam krodh ahankaar firehi daevaaniaa |  
*Engrossed in sexual desire, anger and egotism,*  
*he wanders around insane.*  
 ਸਿਰਿ ਲਗਾ ਜਮ ਡੰਡੁ ਤਾ ਪਛੁਤਾਨਿਆ ॥

(ਅੰਗ ੪੬੮)

sir lagaa jam ddandd taan pachhutaaniaa |  
*When the Messenger of Death hits him on the head with his club,*  
*then he regrets and repents.*

When this life comes to an end. all the vices go along. Inside this physical body there is a subtle body called soul. Whatever we do, it is written or recorded inside there:-

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥  
 ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥  
 Punnee paapee aakhan naahi |  
 kar kar karanaa likh lai jaahu |  
*Virtue and vice do not come by mere words;*  
*Actions repeated, over and over again,*  
*are engraved on the soul.*

In whatever action the mind is involved, it gets written down inside. And this is called mental impression and these mental impression keep on getting accumulated. When the 'Inner Body' goes out of the gross physical body, the thread of our Inhale and Exhale breath breaks. As this inner body comes out and goes on its onward journey, it carries all the mental impressions along with it and if there is only stress and tension in the mental impressions it will carry all this along. Where will then one find any joy and happiness in future ? Death only plays a role like this.

ਹਯਾਤ ਇਕ ਮੁਸਤਕਿਲ ਗੁਮ ਕੇ ਸਿਵਾ ਕੁਛ ਵੀ ਨਹੀਂ।

ਫਕਤ ਇਤਨਾ ਹੈ ਕਿ ਜੰਜੀਰ ਬਦਲ ਜਾਤੀ ਹੈ।

*'Hayat ek Mustakif Gum ke Siva Kuch ve nahi,*

*Phiaqt Etna hai, ke Zanjeer Badal Jati hai.*

At first the person was in one particular body and now he or she has gone to another body. The chain changed, nothing else. The tensions and stress are all the same which he has taken along. What has changed is the cage only, the tensions are the same which he has carried forward in his journey. Hakeem Moman Khan Moman was a great poet in the court of King Bhadur Shah Zafar. It is believed that Bhadur Shah learnt poetry from the poet Zouk and Hakeem Moman Khan. Hakeem literally means a wise person, he was not a doctor. A person of wisdom is known as knowledgeable. He was very wise indeed and he prayed intensely. He used to do lot of meditation. One of his famous couplet is:-

ਅਬ ਤੋ ਘਬਰਾ ਕਿ ਯਿਹ ਕਹਤੇ ਹੈਂ ਕਿ, ਮਰ ਜਾਏਗੇ।

*Ab Tohi Ghibeaa ke yea kehita Hai, ke Mur Jayen gae.*

So much suffering can not be endured. Whose spiritual knowledge is acquired by becoming wise? Of the pain. Such intense pain! As a human is becoming more and more wise, he or she is becoming so much aware of pain and suffering. The more he is wise, the more is the awareness of the sorrows of the world. If a person is foolish, he will be unaware of pain and suffering. As animals are not aware of the pain. If a human being is also not aware of sorrows and pain, he is a foolish. Due to the knowledge of pain and suffering a person walks on the path of God realization, not because of the knowledge of the Supreme Being.

God and God's knowledge dawn together on a human being. But because of the knowledge of suffering one starts walking towards God. Birth is a suffering, life itself is a suffering, death too is a suffering, in fact everything is a suffering. Moman Khan Moman is very wise. That is why he could see that everything was a suffering; even though he held a great position and status in the king's levee. He had a very comfortable living and possessed a nice 'Haveli' (mansion) to live in. He had staff and domestic servants and even the king gave him much respect. And yet he says:-

ਅਬ ਤੋ ਘਬਰਾ ਕਿ ਯਿਹ ਕਹਤੇ ਹੈਂ ਕਿ, ਮਰ ਜਾਏਗੇ।

ਪਰ ਮਰ ਕੇ ਭੀ ਚੈਨ ਨਾ ਪਾਇਆ ਤੇ ਕਿਧਰ ਜਾਏਗੇ।



*Ab Toh Ghabea ke yea khitae Hai, ke Mur Jayen gae.*

*Per Mar ke Bhi Chaa Na Paya Toh Kedhar Jayengae.*

He says that there is so much suffering that one feels like dying or committing suicide to get rid of this.

Many years ago a poet used to accompany me, his name was Pyara Singh Roshan. He was a very good poet of Punjabi, Hindi and Urdu. In fact he was a great painter too. He had drawn and painted very beautiful pictures of Guru Nanak Dev ji and Guru Gobind Singh ji Maharaj. He belonged to Amritsar and accompanied me for nearly ten or twelve years. Thy humble servant pays homage in Harmandir Sahib on Guru Ram Dass ji's Gurburab and stays there till Diwali and this person, Pyara Singh Roshan, used to be the first one to meet me and welcome me in Amritsar. Last five or six years ago when I went there, he did not come to meet me. I wondered that how could this ever happen because he was the very first person to always meet me without fail and in fact he used to have the keys of the room and used to always stand there with other companions of holy congregation to welcome me. Three four days passed by, then I asked, Roshan ji has not come ? Where is he ? I was told that he jumped down from the fourth floor and committed suicide. The body was shattered to pieces. He was very wise and his poetry had a lot of depth. All poets know him, but sad to say he committed suicide. You will be surprised to know that many wise people of the world have committed suicide. Nand Lal Noor-puri had also committed suicide, reason? As a human being is becoming wiser and wiser he is becoming aware that birth is a suffering, life a suffering, death a pain, the whole world is only pain and nothing else. Everything is a suffering only. And, now, how to live in this pain and sorrow. Either a person has to have the understanding and knowledge of 'Gurbani'. I am not saying that he did not have the understanding but he had not reached that level of understanding where one has the knowledge that one has to bring change in one's life. His understanding was only up to the level that life is all pain and suffering and so one has to bring it to an end and hence he committed suicide. Moman Khan Moman, a top poet of Bhadur Shah Zafar reign says:-

*ਅਬ ਤੋ ਘਬਰਾ ਕਿ ਜਿਹ ਕਹਤੇ ਹੈਂ ਕਿ, ਮਰ ਜਾਏਗੇ।*

*ਪਰ ਮਰ ਕੇ ਭੀ ਹੈਨ ਨਾ ਪਾਇਆ ਤੋ ਕਿਧਰ ਜਾਏਗੇ।*

*Ab Tohi Ghabea ke yea kehatae Hai, ke Mur Jayengae.*

*Per Mar ke Bhi Chaan Na Paya Tohi Kedhar Jayengae.*

Even after dying if I do not get peace and joy where will I go?  
Then how will it happen ? Death actually only changes the chains.  
It changes the cage. One comes out of one jail and enters the next  
jail. One comes out of one series of attachments and gets into  
another series of attachments. He leaves one body and enters into  
another body; gets a new one. And hence all the attachments remain  
there and then.

*ਪਰ ਮਰ ਕੇ ਭੀ ਚੈਨ ਨਾ ਪਾਇਆ ਤੋ ਕਧਰ ਜਾਏਗੇ।*

*Per Mar ke Bhi Chaan Na Paya Tohi Kedhar Jayengae.*

There is no peace at all in the world. This body cannot be  
raised to a higher level in this world but the mind can certainly be  
raised higher while living in this world and this can be done only by  
communing the mind to God's name.

If one has understood, physical actions will have to be carried  
out at first, for instance doing Nitname, daily religious rites, rising at  
dawn, going to Gurdwara. By constantly doing these bodily actions,  
one day the person will acquire enthusiasm and zeal and love for  
God, In the second lav, Guru ji says that his consciousness will go  
very near the 'Shabad' (Word) and will eventually be in union with  
it. He will meet Guru ji and will hear the 'Anhad Nad' (celestial  
music). This is hearing the voice of God almighty (Anhad).

*ਅਨਹਦ ਬਾਣੀ ਨਾਦੁ ਵਜਾਇਆ ॥੩॥*

(ਅੰਗ ੩੭੫)

*anhad baanee naad vajaaeiaa |3|*

*The unstruck melody, the sound current of the Naad,  
vibrates and resounds. ||3||*

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*ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥*

(ਅੰਗ ੯੨੨)

*binvant Nanak gur charan laagae vaajae anhad toorae |40||1|*

*Prays Nanak, touching the Guru's Feet, the unstruck sound  
current of the celestial bugles vibrates and resounds. ||40||1||*

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*ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਬਾਜੇ ਅਨਹਦ ਬਾਜਾ ॥*

(ਅੰਗ ੯੫੬)

*chaet achaet moorr man maerae baajae anhad baajaa |*

*Remember Him, O my thoughtless and foolish mind,  
and the unstruck melody of the sound  
current will resonate and resound.*

Bhai Gurdas ji.

ਜਗਮਗ ਜੋਤਿ ਅਨਹਦਿ ਧੁਨਿ ਬਾਜ ਹੈ ॥੨੪੬॥

jagamag jot anhad dhun baaj hai [246]

The musical sounds of the 'Anhad' will start ringing inside you. Anhad Naad which is round the clock vibrating in the whole universe—ONE WORD, which is musical, lyrical and melodious. Whenever one hears it, one says that this is the Bhagvat Geeta, the music of God, the song of the Almighty Supreme Being. It is blissfully melodious and musical. One, who can hear it, is a saint, a Bhagat, an aspirant or a Sadhu. And anyone who expresses it in his or her own words after hearing it, is an 'Avtaar'. But such a person says that these are not my words, but the words of God; I have heard them and now you hear these from me.

ਜੋ ਨਿਜ ਪ੍ਰਭ ਮੇ ਸੋ ਕਹਾ ਸੋ ਕਹਿਓਂ ਜਗ ਮਾਹਿ ॥

(ਦਸਮ ਗ੍ਰੰਥ ਅੰਗ ੧੩੬)

jo nij prabh mo so kehaa so kehiho jag maahi |

*Whatever my Lord God said to me, I am going to*

*narrate the same to the people of the world.*

Kalgidhar Patshah says, whatever the God has said, I have heard and I shall narrate, so you too hear it. One who can hear this sound and can further narrate it to others comes in the level of an 'Avtaar' but one who can only hear it himself or herself and remains in bliss and complete joy can be called a sadhu a saint, an aspirant, who is walking on the path of God realization. In the second stage, such a person listens to the Anahad Naad. Professor Sahib Singh ji has explained the meaning of 'lava' according to the Gurbani Grammar as to be fascinated and to fall head over heels for someone. The heading of this 'Shabad' is not lava'. Guru Ram Dass ji did not keep the name as 'lava' for this Bani. It is Suhi Mahalla 4th as written for all other Shabads too. Though the word 'lava' has come again and again, as Harha Harha comes repeatedly in 'Phuneh Chhanda'. Became the word Harha came again and again Guru Arjan Dev ji kept the heading as 'Phunhai Chhand'. Even though the word 'lava' has been repeated again and again. Guru Ramdass ji has not given 'Lava' as the heading.

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## *THIRD STAGE*

### *Springing of Renunciation*

ਹਰਿ ਤੀਜਤੀ ਲਾਵ ਮਨਿ ਚਾਉ ਭਇਆ ਬੈਰਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਸੰਤ ਜਨਾ ਹਰਿ ਮੇਲੁ ਹਰਿ ਪਾਇਆ ਵਡਭਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਨਿਰਮਲੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਮੁਖਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥  
ਸੰਤ ਜਨਾ ਵਡਭਾਗੀ ਪਾਇਆ ਹਰਿ ਕਥੀਐ ਅਕਥ ਕਹਾਣੀ ॥  
ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਹਰਿ ਧੁਨਿ ਉਪਜੀ ਹਰਿ ਜਪੀਐ ਮਸਤਕਿ ਭਾਗੁ ਜੀਉ ॥  
ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਤੀਜੀ ਲਾਵੈ ਹਰਿ ਉਪਜੈ ਮਨਿ ਬੈਰਾਗੁ ਜੀਉ ॥੩॥

Har Teejri lav Mun Chan Bheya Bairageya Bal Ram Jeo  
Sant Jna Har Male har Paya Vadbhageya Bal Ram Jeo  
Nirmal Har Paya Har Goon Gaya Mukh Boli Har Bani  
Sant Gna Vadbhagi Paya Har Katheyae Akath Kahani  
Hirda Har Har Har Dhun Upjee Har Japeyae Mastak Bhag Jeo  
Jun Nanak Bole Tejee lav Har Upjea Mun Bairag Jeo(3)

Guru Ram Dass ji Maharaj has enunciated the verses of this Bani' in Suhi Rag and it comprises of four verses. These four verses are the four stages of the spiritual sphere. As mentioned earlier, the Snathan Dharam of our country had divided dharam in three stages, viz., Karam Kand, Upashna kand and Gyan Kand and the achievement of spiritual (knowledge) is the attainment of God HIMSELF. Ved is God, so they say, knowledge is God. Light is Sun and Sun is light. But to get this 'light' the body has to do some actions. Then comes 'Upshana kand' followed by 'Dhyan Sadhna' in which mind has to play some role. Then the third stage comes—Gyan kand. Mohammad Sahib Prophet of Islam says, first is Shriaat, second is Trikat and then Marfat followed by Haqeeqat. Haqeeqat means Truthful. Haq means Truth, as Bhai Nand Lal ji says—

ਹੱਕ ਹੱਕ ਅੰਦੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ॥

haak haakh andaesh gur gobind singh |

*Guru Gobind Singh Ji understands the true God*

ਬਾਦਸ਼ਾਹ ਦਰਵੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ॥੧੨੫॥

baadashaah daravaesh gur gobind singh |125|

*Guru Gobind Singh Ji is a king and a saint as well (125)*

O'Guru Gobind Singh, seeing you one gets message of the Truth. You are a picture of the Truth, that is why, one is reminded of the Truth. You are a statue of the Truth. Haq means Truth and Haqeeqat means truthful. Guru Nanak Dev ji says one who has been eternally Omnipresent is the Truth:-

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

aad sach jugaad sach |

True In The Primal Beginning. True Throughout The Ages.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

hai bhee sach Naanak hosee bhee sach |1|

True Here And Now. O Nanak, Forever And Ever True. ||1||

Then, what is God ? Mohammad Sahib says God is the Reality, the Truth. Whatever is True is God and whatever is a Reality is God. Now can one meet that Reality? Everything comes in Reality and in Truth lies everything. Knowledge comprises of everything. All virtues and qualities, all objects of enjoyments, all nectar, all flavours and powers—everything comes in knowledge. There is nothing that is outside Truth. All is within Truth.

In this world even if one acquires everything it is not the attainment of everything. The attainment of truth means acquiring everything. After getting everything in this world, one realizes in the end that one has not acquired anything. Till today, every person has said like this only. After getting everything in this world, the hands remain empty in the end and every individual feels he or she has got nothing. We got this human life to attain an immortal life which we could not attain and lost this life too.

After getting and achieving so much in this world, one realizes that he has attained nothing.

Understand the second point too now. Spiritual path is a path of meditation. Walking on this spiritual path, even if one gets nothing, yet one feels one has attained a lot. You will say that by walking on the path of God, one has not been able to attain the Supreme Being, then what has one got ? One acquires the thirst for God, the yearning the longing for the Almighty Lord, the burning desire to reach God. The Bhagats consider this as a great achievement, a big thing. They say even if I could not reach God, it doesn't matter, I have acquired a yearning and an intense desire to reach God. If there is so much

of joy and flavour in the desire of God, then how much bliss and pure joy will there be in the union with God Almighty.

Guru Ram Dass ji Maharaj has described the four stages of the Spiritual journey in four verses.

ਹਰਿ ਪਹਿਲਤੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

Har pehilarree laav parviratee karam drirraaeiaa balraam jeeo |

Such a person will get involved in actions—which actions? Actions that are called spiritual actions. Such a person will rise early morning at dawn, will practice the union of Shabad and consciousness; will concentrate his thoughts on God, on Gurdwara, will do Nitname (daily religious rites); will donate one tenth of his income for the welfare of other needy people. Whatever Guru ji has said, will try to follow his command and turn his body to carry out spiritual actions. But with all this, the world of thoughts and the mind does not change and no joy is felt because everyday one has to force and convince the body to carry out these spiritual activities. Body does not want to get up early morning and it has to be forced to rise. The body does not want to go to the Gurdwara, it has to be pushed towards the house of the Guru. The body does not want to do any welfare service, it has to be forced to do such actions. Therefore the body is only involved and the mind is not fully convinced or changed. As yet it has not become one's normal conduct or natural nature to carry out all these actions. It has not attained the state of natural tendency. Such actions do not spring from within, they have to be done, they are not occurring naturally in the life of a human being as yet. Whenever one talks of such a subject, Baba Balwant Singh ji comes to my mind, from whom I had learnt the meanings of Gurbani, the Sanskrit Slokas, Saweyae of Bhats, Sidh Ghost and Japji Sahib etc. Once while in Cuttack, he said to me, “Only sometimes anecdote of scriptures is narrated generally I have to do it.” At that time I did not understand what he said. And further, he added, “Whenever I have to do it, it is a mere struggle, but when it is narrated automatically it is a prayer. Regarding his reciting daily prayers, he said that sometimes this katha is just recited automatically and sometime, I have to do it. And whenever I have to do it, it is merely a struggle and when it is recited automatically it is my prayer. After a long span of time, I understood this point. If

the body is not as yet convinced to carry out any spiritual action like doing 'Paath', listening to kirtan, hymns of God's glory; listening to anecdote, going to Gurdwaras, carrying out welfare activities, service for the needy; but is forced to do all this. All these actions are not happening naturally as the fragrance of the flowers naturally comes from them on its own, until the actions do not become automatic, they cannot be called natural actions, happening on their own.

Satguru ji explains that in the first stage actions are performed effortlessly in a very natural way, on their own. For example, it is early morning and one opens one's eyes naturally without the ringing of the alarm. This getting up at early morning hours is automatic and natural. A person who still gets up with the help of an alarm of the clock, his or her rising is not natural or spontaneously as yet.

Do these birds take the help of an alarm of the clock. they get up on their own naturally. Once Akbar asked Birbal what time one should wake up and what time one should sleep? Birbal answered, 'Jahan Panah! when the birds sleep one should sleep and when the birds get up, one should wake up.' Most of the life of birds is natural and beautiful. That is why Shiekh Farid ji says:-

ਫਰੀਦਾ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ ਪੰਖੀਆ ਜੰਗਲਿ ਜਿੰਨਾ ਵਾਸੁ ॥

fareedhaa ho balihaaree thina pankheea jangal jinnaa vaas |  
Fareed, I am a sacrifice to those birds which live in the jungle.

ਕਕਰੁ ਚੁਗਨਿ ਥਲਿ ਵਸਨਿ ਰਬ ਨ ਛੋਡਨਿ ਪਾਸੁ ॥੧੦੧॥

(ਅੰਗ ੩੮੩)

kakar chugan thal vasan rab n shoddan paas [101]

They peck at the roots and live on the ground,

but they do not leave the Lord's side. ||101||

Human beings can learn a lot from the birds. In some aspects, they are ahead of human beings. Their getting up in early mornings hours is natural. Most of the people force themselves to get up early, because it is not because a natural and spontaneous act. Coming to Gurdwara is a compulsion, it has not become an effortless action as yet; prayers have to be carried out, to pray has not become a an effortless action as yet. I may say that rare is a person whose reading of Sri Guru Granth Sahib ji during an Akhand Paath is an effortless activity, an effortless and natural reading. Amongst the professional Kirtanians (singers) there are a few whose kirtan is

effortless; otherwise most of them are singing mechanically. Kirtan is truly born from within; a zest within the heart. a love for God. A longing is born from within the heart. If the spiritual actions have become natural and effortless then at least the first lava with God has taken place. Maharaj says that in the second lava, one hears the 'Anahad Naad' (celestial music). This is the 'Voice of God' and now his or her faith in God Almighty will never be shaken because the voice of the sweet Lord has been heard. Till ritualism which is the first lava, there is a danger for a human being can turn back also.

The person can stop here too or become stagnant. But if the second lava is completed then the person will not turn back or stop here. This is so, because now he has heard the 'Anahad Naad' (Celestial music). And 'Anahad Naad' is the voice of God:-

ਅਨਹਦ ਬਾਣੀ ਨਾਦੁ ਵਜਾਇਆ ॥੩॥

(ਅੰਗ ੩੭੫)

anahad baanee naad vajaaeiaa |3|

*The unstruck melody, the sound current of the Naad,  
vibrates and resounds. ||3||*

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ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਬਾਜੇ ਅਨਹਦ ਬਾਜਾ ॥

(ਅੰਗ ੮੫੬)

chaet achaet moorr man maerae baajae anahad baajaa |

Remember Him, O my thoughtless and foolish mind, and the unstruck melody of the sound current will resonate and resound

Bhai Sahib Gurdas ji says:-

ਜਗਮਗ ਜੋਤਿ ਅਨਹਦਿ ਧੁਨਿ ਬਾਜੈ ਹੈ ॥੨੪੬॥

jagamag joth anehadh dhun baaj hai |246|

The sound of Anhad started ringing. When a person starts listening to Anahad Naad, he cannot go back, because the music of Anahad Naad is ecstatic and it creates an intense craving in a person's heart to see God. But at yet, the person has only heard the voice of God, not seen HIM. Just like one has heard someone's voice from afar but has not seen him as yet. Even in listening there is joy; many people experience this joy. If one is getting joy on listening Kirtan (singing glory of God), be sure you are listening to God's voice quite deeply and one day this will lead you to listening to Anahad Naad. If one is really getting joy listening kirtan that means the person has dived deep into the love of God and this will make him listen to the Anhad Naad which is pervasive in the whole universe.



Guru ji says in the third lav that this listening will make the person recluse. There will remain no attachment to this world or the family or objects of the world. He or she will live in the family; but completely detached. No attachment at all. The person will live amongst all object of the world for he knows that the body needs these objects but at the same time will have no attachment to anything whatsoever; will be absolutely detached from everything. He will live amongst all objects; amongst his family and friends but will have no attachment to the world; family will not be the cause of his joy; objects will not be the cause of his bliss. He will have no interest in this world. He will live in the world; many a saints give specific proof to explain this for example a ripe coconut. The inside kernel is held by the outer hard shell though it is held in but has broken its contact with the outer shell. If the outer hard shell breaks, the kernel which is inside, does not break. If the physical body breaks, no pain or sorrow will occur in the mind, because he has broken his relation. Such a person can smilingly sacrifice his life. He can give away his life with a smile for his community and religion.

One who gives his or her life out of fear, weeping and crying, he or she is an unripe tender coconut as yet. When such a coconut is broken, even the inside kernel will break. A little worldly pain will break his heart. Because he is attached as yet, like unripe coconut. Where detachment is total, it is a fully ripe coconut. Even if the outer shell is broken, the inside kernel will not break. Any amount of pain cannot break his attachment with God almighty, no matter how dreadful the pain is. If you go through history, you will see there is no saint who has not faced great suffering. Small matters break the faith of people in the world. Read the lives of all the Bhagats and Prophets and see for yourself. The fear of death was kept in front of them and they were sacrificed, but they had smiles on their faces:-

ਮਨੁ ਨ ਡਿਗੈ ਤਨੁ ਕਾਹੇ ਕਉ ਡਰਾਇ ॥

man na ddigai tann kaahae ko ddaraae |

*My mind was not shaken; why should my body be afraid?*

ਚਰਨ ਕਮਲ ਚਿਤੁ ਰਹਿਓ ਸਮਾਇ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੧੧੬੨)

charan kamal chit rehiou samaae | rehaao |

*My consciousness remained immersed  
in the Lotus Feet of the Lord. ||1||Pause||*

Kabir ji says, What fear of death do you give me:-

ਮੈ ਨ ਮਰਉ ਮਰਿਓ ਸੰਸਾਰਾ ॥

(ਅੰਗ ੩੫੨)

mai ns maroo marbo sansaaraa |

I shall not die as the rest of the world dies,

Now I have understood:-

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਆਨੰਦੁ ॥

kabeer jis maranae tae jag ddarai maerae man aanand |

*Kabeer, the world is afraid of death -  
that death fills my mind with bliss.*

ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥੨੨॥

(ਅੰਗ ੧੩੬੫)

maranae hee tae paaeeai pooran paramaanand ||22||

*It is only by death that perfect, supreme bliss is obtained. ||22||*

We are already detached from the shell (i.e. the outer covering—the physical body). If the shell breaks, let it break. This is a state of the mind of a totally detached holy soul. He is living in the world and yet is not in this world. He is living with the family but is not in the family. This is how Mata Tripta used to say, 'Nanak ji, it seems though you are living in the family yet you are not in the family. Your presence is of this sort.' It was the same complaint that Kabir ji's mother used to do with him. Whenever a person walks in the path of God one hears such complaints. Though they were not ordinary persons, they were Prophets. There are separate categories in the religious world. The categories are: Avtars, Bhagats, saints and Aspirants. Some divide them in four categories—Avtar, saint, sadhu and aspirant. An avtar is a liberated soul but comes back again to the world to help others to get liberated, this is his compassion for humanity. He feels that since I have attained liberation, I may as well help others to achieve the same. He feels sorry for others who are living in attachments and pain. He comes again in the captivity of the body but even then he is not in the captivity, the physical body. Gurbani explains:-

ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥

(ਅੰਗ ੭੪੯)

janam maran duhehoo meh naahee jan paroupakaaree aaeae |

*Those generous, humble beings are above both birth and death.*

Those generous, humble human beings are above both birth and death.

While travelling both within and outside the country, I have to narrate discourses (katha) in many prisons also. In Vancouver (Canada) many a times I have narrated anecdote in the Central Jail. Every year in the month of April I narrated anecdote for two days in the jail in Indore. One or two 'Ragi Singhs' also accompany me. This time I visited the jail in Bangalore which was indeed a very big one; earlier I had gone to smaller one's only. There were approximately four thousand prisoners and I was surprised to see that first we entered a door which had four locks, then we entered the second door which again had locks and further entering the third door there was a big compound where all the prisoners were sitting down to listen to the anecdote. There was a gate there also. Some of the most dreadful prisoners of Karnatak and Tamilnadu were there. There were about forty or fifty women and the rest were all men. Coincidentally, God's game, the Jailor was a Singh. His office was inside the jail. Some of the prisoners were working in the garden outside the jail. At that place, I got a thought that this jailor (Superintendent) even though he is inside the jail, he is not a prisoner and even though some prisoners are working in the garden outside the jail, are prisoners. They are working outside the jail and yet are called prisoners, the suprintendent is working inside the jail but is not a prisoner.

ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥

(ਅੰਗ ੭੪੯)

janam maran duhehoo meh naahee jan paroupakaaree aaeae |

Even though they are in between the cycle of birth and death and their physical body will perish also, yet, 'janam maran duhehoo meh naahee jan paroupakaaree aaeae |', they have only come here out of pity and compassion for other human beings.

ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ ॥

(ਅੰਗ ੨੯੫)

aap mukat mukat karai sansaar |

*He Himself is liberated, and He liberates the universe.*

These people who come to liberate others are called 'Avtars'. And a person who constantly remembers God's name, does continuous meditation carries out intense mortification and is liberated eventually, is called a 'Saint' and one who is still in the journey and is carrying out his or her mortification but has not yet reached his or her destination is called a 'Sadhu'. But a person

who has the desire to get liberated, has a longing for salvation but has not yet started walking towards God, is called an aspirant—a Jagyasu. He is awake now. That is how the categories have been divided—Jagyasu, Sadhu, Saint and Avtar. As one climbs the top, the number of people decrease. The number of Sadhus is less than Jagyasus, the number of Saints is less than Sadhus and the number of Saints is less than Avtars. There is rarely an Avtar.

ਹਜ਼ਾਰੋਂ ਸਾਲ ਨਰਗਿਸ ਆਪਣੀ ਬੇ-ਨੂਰੀ ਪੈ ਰੋਤੀ ਹੈ,

ਬੜੀ ਮੁਸ਼ਕਿਲ ਸੇ ਹੋਤਾ ਹੈ ਦੀਦਾਰ ਪੈਦਾ।

*'Hazaro saal Nargis Apni Bae-nuri pae Roti hai,*

*Baddi Mushkīl se Hota Hai Deedavar paeda.*

Occasionally, once in a blue moon such a flower blooms in the garden of humanity and indeed crowns the humanity and brings ecstatic joy and sublime bliss and happiness to human beings. After a long wait such a holy soul comes to the earth— '*Hazaro saal Nargis Apni Bae-nuri pae Roti hai, Baddi Mushkīl se Hota Hai Deedavar paeda.*'

The third stage in the spiritual sphere or journey is when a Sadhu, after continuously carrying out his mortification, has reached a state of intense longing for God. Now there is no attraction of the family, no attraction of the objects. Most of the people come to Gurdwara due to various desires of the world, the family and the financial desires. For such people, they have not yet accomplished even the first 'lava' also. Any work or action done with a desire is only a business. Any action done with an emotion for God is a religious act. Most of the time human beings have no devotion and emotion, only wants and desires are attached to their actions. One comes to this world also because of two reasons. One is due to desires and the other due to compassion. Prophets come to the earth because of their intense compassion. We have come to the world due to our many desires. Bhai Sahib Bhai Gurdas ji says:-

ਜੁਗਿ ਜੁਗਿ ਮੇਰੁ ਸਰੀਰ ਕਾ ਬਾਸਨਾ ਬਧਾ ਆਵੈ ਜਾਵੈ॥

jug jug maer sareer kaa baasanaa badhaa aavai jaavai

*Since time immemorial, on account of the bondage of unfulfilled desires, the Jiv has been suffering transmigration.*

ਫਿਰਿ ਫਿਰਿ ਫੇਰਿ ਵਟਾਈਐ ਗਿਆਨੀ ਹੋਇ ਮਰਮੁ ਕਉ ਪਾਵੈ॥

( ਵਾਰ ੧ ਪਉੜੀ ੧੫)

fir fir faer vattaaseei giaanee hoe maram ko paavai|  
*Time and again, the body is changed, but the mystery of this change  
can be understood by becoming knowledgeable.*

Time and again, the body is changed, but the mystery of this change can be understood by becoming knowledgeable.

A human being becomes old, but his desires do not become old. A person dies physically but his desires do not die. These desires make him go to the next birth.

*Another point*

Day after day life is becoming shorter and shorter and everyday a human being's number of actions are increasing; he or she is carrying out activities in his or her daily life and all the actions which he is doing mentally are being recorded. Therefore the sphere of his actions is daily on the increase. The life in reducing and coming to an end. One day the human life will come to an end, but the seeds (actions) he has sown are left. These actions will accompany in his next birth. Even a saint like Kabir says:

ਅਪਨੇ ਕਰਮ ਕੀ ਗਤਿ ਮੈ ਕਿਆ ਜਾਨਉ ॥  
apanae karam kee gatt mai kiaa jaano |  
*What do I know, about the state of my karma?*  
ਮੈ ਕਿਆ ਜਾਨਉ ਬਾਬਾ ਰੇ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੮੭੦)

mai kiaa jaano baabaa rae |1| rehaao |  
*What do I know, O Baba? ||1||Pause||*

What do I know, that whatever I am today or am going through, is the outcome of those actions which I have done in my previous births. What do I know that what sort of actions I did in the past lives? If the seed has been sowed today there will be a gap of time the fruit is borne. Action has been done today, the fruit may not come out today—there is a gap of time. Sometimes one doesn't come to know also that why I have received this fruit and fruits are only of two types. But in this earth there are as many fruits as the seeds we sow. On the other hand, in human life whatever actions we do, the fruits are only of two types—joy and sorrow. There are only these two fruits and no other fruit. If I have same sorrow, I have sowed such a seed. Without sowing a bad seed, sorrow cannot come. And if there is some joy, then also a seed had been sown. But when one is suffering pain and sorrow, one says I did not do

anything bad today. At least last six months or a year I have not done anything wrong. May be I did something wrong before that. 'apanae karam kee gatt mai kiaa jaano!'. It cannot be that you did not sow anything and the fruit has come out. No :-

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

aapae beej aapae hee khaahu |

You shall harvest what you plant.

Definitely, you must have sown.

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

(ਅੰਗ ੧੩੪)

jaehaa beejai so lunai karamaa sandarraa khaet |

As she has planted, so does she harvest; such is the field of karma.

In the third lavan Guru ji says that intense longing and love for God Almighty is awakened in the heart; because the mind gets detached from this world. One craves for the union with the Supreme Being. Even with one's family one gets detached and only longs for God. The worldly objects do not attract the person any more, he or she is attracted by the almighty God alone. That longing or craving for God makes a person detached.

ਹਰਿ ਤੀਜਤੀ ਲਾਵ ਮਨਿ ਚਾਉ ਭਇਆ ਬੈਰਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਸੰਤ ਜਨਾ ਹਰਿ ਮੇਲੁ ਹਰਿ ਪਾਇਆ ਵਡਭਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

'Har Teejri lav Mun Chan Bheya Bairageya Bal Ram Jeo,

Sant Jna Har Male har Paya Vadbhageya Bal Ram Jeo,

If one has been blessed with the company of the holy congregation, it is a sign of good fortune. Listening to the holy hymns of God, to the glory of the Lord's praise, the person's heart got influenced and love for Almighty arose in the heart; the urge to see 'HIM', the pinning of heart to be in union into 'HIM'. And subsequently the person got detached from the world. In any action if the mind is not involved, no mental impressions are formed. Only those actions transform into mental impressions or get recorded in which the mind is totally involved; otherwise not.

This is a reality, and truth that in every bad action, the mind is fully involved. Every good action is done half-heartedly. Hence bad actions are multiplying in the world. There is hardly any trace of good actions. One fine day, the physical life comes to an end. Thoughts and mental impressions which are lying in the subtle body

(Atma), become the cause for another life. Does the physical body take a new birth ? In fact the body turns into ashes and dust. So therefore it is not the physical body that takes the next birth; this is left here only in this world. It is our subtle body that takes a new birth in the form of a new physical body. That is called animated being. The number of people that are physically dying in the world, the same number of subtle bodies are ready to take new births in new physical forms.

Sometimes one does not have the knowledge and yet one starts commenting that—according to Gurmat, there is no sphere of subtle bodies then who takes the birth ? Does this body take a birth ? Body turns here into ashes and dust. It is the subtle body that takes the new birth in a new body. It is also called the individual soul. In Urdu and Persian it is called a 'Rooh'. In the spiritual language in our country it is called 'Jeev Atma'. By the death of the physical body, the Jeev Atma does not die. It has the mental impressions of many past lives, not only of one human birth. As in our physical body there is a 'part' of all that food which one have been consuming right from an infant stage uptil now. All the milk a child has been drinking or food that he or she has been eating turns into flesh, bones, blood and fat. Whatever he or she has been eating till today has turned into a full fledged physical body. And whatever the mental actions has been done by our mind are our mental impressions. All that we have been contemplating, thinking, remembering have become our mental impressions. With the death of the body the mental impressions do not perish. We can say that ninety nine percent of the people do not have good mental impressions and these mental impressions therefore become the cause of the next birth. Since the existence of this earth, we can say, we are being born and then dying.

ਜਮਿ ਜਮਿ ਮਰੈ ਮਰੈ ਫਿਰਿ ਜੰਮੈ ॥

jam jam marai marai fir janmai |

You shall be born and born again, and die and die again, only to be reincarnated again.

ਬਹੁਤੁ ਸਜਾਇ ਪਇਆ ਦੇਸਿ ਲੰਮੈ ॥

(ਅੰਗ ੧੦੨੦)

bahut sajaae paeiaa daes lanmai |

You shall suffer terrible punishment, on your way to the land beyond.

ਬਹੁਤੇ ਫੇਰ ਪਏ ਕਿਰਪਨ ਕਉ ਅਬ ਕਿਛੁ ਕਿਰਪਾ ਕੀਜੈ ॥

(ਅੰਗ ੬੬੬)

Bahutae faer peae kirpan ko ab kichh kirapaa keejai |

I was wretched; I wandered through so many cycles of reincarnation.

Now, Lord, please bless me with Your Grace.

‘O’ God! please bestow your grace; I have been coming again and again in this world repeatedly. Bahutae faer peae kirpan ko ab kichh kirapaa keejai | ‘O’ Lord! every time I took birth and came to this world, I was separated from You. I gave and sacrificed my life to business, to my family, to this world, but this time I want to give and sacrifice my life to ‘You.’

.....ਇਹੁ ਜਨਮੁ ਤੁਮਾਰੇ ਲੇਖੇ ॥

(ਅੰਗ ੬੬੭)

.....eihu janam tumaarae laekhae |

I dedicate this life to You.

I dedicate this life to You. This time I have dedicated my life to You alone. I am living, this time, only for You. Now I am not living for the sake of this world. Not for the sake of the world means not for the sake of greed. Now I am not living for the sake of desires, for the fulfillment of sex, for the sake of my ego. O’ Lord now I am living only for Thy sake.

.....eihu janam tumaarae laekhae |

Such an individual soul does not take birth again. The story finishes. With the death of the physical body; if the mental impressions also come to end, if the ego also finishes, greed also comes to an end, then there is no question of being born again. If the death of the physical body is the death of an individual soul or the mind then there is no requirement of listening to anecdote or kirtan; there is no need of meditation and penance. The day we die, we will be liberated and attain salvation. Gurbani say:-

ਬੇਈ ਕਹੈ ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ ॥੫॥

(ਅੰਗ ੯੩)

baanee kehai sunahu rae bhagtau maran mukat kin paaee |5|

Says Baynee, listen, O devotee:

who has ever attained liberation after such a death? ||5||

Who has ever attained liberation by dying? It is not attained. A person who has not attained liberation while living (Jeevan Mukat) cannot attain it after death. If by mere dying one could achieve



liberation, There is no need of meditation and penance. Then going to Gurdwara, Mandir Mosque is also not required and there is no need to carry out various types of worship of God Almighty. One day we shall die and be liberated. We will be released from the cycle of birth and death. No, the physical body perishes and the 'Jeev Atma', the soul goes on its onward journey in search of another body.

It is an ancient belief that within a period of thirteen days, the soul finds and enters into some womb. Maximum, in a span of forty days he or she enters into a new form—such is an olden days belief. Two types of souls roam around for a long time without a physical body. Firstly, those who are very wicked souls who have spent their whole life doing grave wrong actions like murder, dacoity, rape, thefts and dishonesty. Such people never ever think of religion, spiritualism or God. He or she will be in possession of dreadful evil mental impressions. His or her record will indeed be very bad and deplorable. Whatever is done, is recorded.

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

kar kar karanaa likh lai jaahu |

*actions repeated, over and over again, are engraved on the soul.*

Actions repeated, over and over again are engraved on the soul. Every person takes these mental impressions along when he or she dies for those have been written down. Such a wicked soul takes a long time to get birth again. Why? For he or she has to wait and match his or her mental impressions with an equally wicked mother whose actions and thoughts are as bad. Such a mother is required to give him or her birth. Unless he gets such a womb and lap of a mother he cannot be born. That is why in the entire Asia, when a wicked child is seen, his or her mother is abused and cursed. Such a mother is told, 'You are not a good person, because through you only, such a wicked soul has taken birth, revealing that your mental impressions are also not good. Gurbani has looked down upon such a mother:-

ਜਿਹ ਕੁਲਿ ਪੂਤੁ ਨ ਗਿਆਨ ਬੀਚਾਰੀ ॥

jih kul poot na giaan beechaaree |

*That family, whose son has no spiritual wisdom or contemplation*

bidhavaa kas na bhee mehataaree |1|

- why didn't his mother just become a widow? ||1||

One's tongue quivers while translating Gurbani. O mother, you have given birth to a wicked son, it would have been better if you would have remained a widow and not a bride. It is a very serious thing what Kabir ji has said. And Guru Ram Dass ji says like this:-

ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਨ ਬਸਿਓ ਤਿਨ ਮਾਤ ਕੀਜੈ ਹਰਿ ਬਾਂਝਾ ॥

jin har hiradai naam na basiou tin maat keejai har baajhaa |

*The Lord's Name does not abide within their hearts -  
their mothers should have remained sterile.*

ਤਿਨ ਸੁੰਢੀ ਦੇਹ ਫਿਰਹਿ ਬਿਨੁ ਨਾਵੈ ਓਇ ਖਪਿ ਖਪਿ ਮੁਏ ਕਰਾਂਝਾ ॥੧॥

(ਅੰਗ ੬੯੭)

tin sunnji daeh fireh bin naavai oue khap khap mueae karanjhaa |1|

*These bodies wander around, forlorn and abandoned, without the  
Name; their lives waste away, and they die, crying out in pain. ||1||*

These bodies wander around, forlorn and abandoned, without the name, their lives waste away and they die out crying in pain. Sterile, infertile—where nothing grows, that earth is infertile. And that womb which can not bear a child is called sterile. Guru Ram Dass ji says that it was better if you had remained sterile than give birth to a wicked person. The souls carrying very wicked mental impressions take a long long time to take birth again. This is so because they need a dreadful wicked mother to bear them in her womb and give birth. On the contrary, if a person with very noble and pure mental impressions has left the physical body while he or she has reached only the third spiritual state and has not been able to reach God and complete his or her journey, will have to take birth again. Because the physical body was a vehicle. Body was like a horse with whose aid he had to complete his journey. His body left him, the horse left him, the vehicle did not accompany him till the end of his journey. Now to complete the rest of the journey, he needs a vehicle again—a body. Such souls are called gods meaning a person whose 'lamp' is lit (awakened spiritually). A person who had knowledge of God and was walking on the path towards God realization. But with the speed his physical body went towards the

cremation ground, his mind had not gone towards God.

He did not show such a fast speed. So, what happened ? The physical body reached the cremation ground, but the soul could not reach its destination, i.e., God Almighty. Such soul is called a god.

ਕੋਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੋਤੇ ਕੋਤੇ ਰਤਨ ਸਮੁੰਦ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

kaetae daev daanav mun kaetae kaetae ratan samund |

*So many demi-gods and demons, so many silent sages.*

*So many oceans of jewels.*

One does not know how many 'demigods and gods' there are. A soul that has been doing wicked actions and has always done wrong actions during his life and his body comes to an end, i.e., dies, will also have to take birth again but will have to wait for a very long time because a very wicked mother is needed to bear him in her womb to give him birth. Such souls are not called demi-god or gods, what are they called :-

ਕਈ ਕੋਟਿ ਭੂਤ ਪ੍ਰੇਤ ਸੂਕਰ ਮ੍ਰਿਗਾਚ ॥

(ਅੰਗ ੨੭੬)

kee kott bhoot praet sookar mrigaach |

*Many millions are the evil nature-spirits, ghosts, pigs and tigers.*

Many millions are the evil nature spirits, ghosts, pigs and tigers.

Guru Arjan Dev ji calls such persons in Sukhmani Sahib as ghosts, evil spirits, in other words very bad souls. They are men living like animals—absolutely foolish:-

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥

(ਅੰਗ ੨੬੭)

karatoot pasoo kee maanas jaat |

He is a human being but is living like a animal lagged behind. He has gone to the past. He has gone backwards and became like an animal.

Then there is another person. Though he is a human being yet he has gone ahead, for he is living like a god. He has gone beyond humanity. Therefore there are possibilities of a human being to live his or her life in three different ways. A human being can live like a human being, live like an animal or live like a god. Once in a blue moon, one finds a person whom one can say that he or she is living like a god. But many a times one finds people where one has to say that they are living just like animals. But sometime one sees such people when one says that there is humanity still present in these

people; they are living like true human beings. They may not be living like gods, but they are not living like animals either, they are just living like good human beings. Sheikh Saadi says :-

ਇਨਸਾਨ ਰਾ ਇਨਸਾਨੀਅਤ ਲਾਜ਼ਮ ਅਸਤ।

*Insan ra Insaniyat lajum ast*

At least Humanity should be present in every human being.

ਇਨਸਾਨ ਰਾ ਇਨਸਾਨੀਅਤ ਲਾਜ਼ਮ ਅਸਤ। ਉਦ ਗਰ ਬੂ ਨਾ ਬਾਸ਼ਦ ਹੈਜ਼ਮ ਅਸਤ।

*Insan ra Insaniyat lajum ast, ood gar Boo na basad Haizum ast*

In Persian and Arabic language, sandal wood is called 'ood'. If there is no fragrance in the sandal wood, then why call it sandal wood, it is a mere wood. Likewise if there is no humanity in a human being why call him a human being. He or she is an animal. A person who is living like an animal has gone backwards. To be an animal is our past. Now we have come to a human birth; but a human being can live like an animal and step backwards. Though he has a human being's birth but is living like an animal— 'karatoot pasoo kee maanas jaat ]'....Living absolutely like an animal, unaware. Such a person will wander for a long time. They are called evil spirits, ghosts, demons.

kee kott bhoot praet sookar mrigaach |

Guru Gobind Singh ji Maharaj also comments on this subject:-

ਕਹੂੰ ਜੰਛ ਗੰਧੁ ਬਿਰਗ ਕਹੂੰ ਬਿਦਿਆਧਰ ਕਹੂੰ ਭਏ ਕਿਨਰ ਪਿਸਾਚ ਕਹੂੰ ਪ੍ਰੇਤ ਹੋ॥

(ਅਕਾਲ ਉਸਤਤਿ)

*Kahoo Juchhi gandrab Kahoo Bidadhar Kahoo*

*Bhaye keenar Peesach Kahoo Praet Ho*

(*Akal Ustat*)

O'God, I see that in your universe somewhere there are ghosts, somewhere demigods and somewhere devils and demons. Just like where there is a very cruel and wicked person, so wicked that everyone fears him. Even from these ghost and evil spirits people are needlessly afraid because they cannot do anything physically in the world. To carry out any action they need a body which they do not have. But sorry to say that such evil spirits sometimes make use of another person's body and carry out their evil actions. Whose body they use? A human being who has gone in the past and is living like an animal. Such a person's body is used by these evil spirits and ghosts. Kabir ji says :-

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ ॥  
 kabeer jaa ghar saadh na saeveeah har kee saevaa naahe |  
*Kabeer, those houses in which neither the Holy*  
*nor the Lord are served*  
 ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ ॥੧੯੨॥  
 tae ghar marehatt saarakhae bhoot basehe tin maahe |192|  
 - those houses are like cremation grounds;  
 demons dwell within them. ||192||

A house where the name of God's remembrance is never taken and where a holy person, has never entered or where there never has been any holy congregation, such a house is not capable of being called a house also, says Kabir ji, in fact it is like a cremation ground where ghosts and evil spirits resides.

kabeer jaa ghar saadh na saeveeah har kee saevaa naahe |  
 tae ghar marehatt saarakhae bhoot basehe tin maahe |192|

These wandering evil souls sometimes take the opportunity to use another wicked human being's physical body to carry out evil deeds. Which body they use ? The human body who is living like an animal. The dreadful, most unimaginable evil deeds he has to do, he does by using a wicked person's physical form. He enters his (evil person's) body subtly. Till today, many a murderers have declared in the courts that I did not want to kill a person but the murder just happened. And all the courts of the world would not believe this and would say he is telling utter lies. But you will be surprised to read that since the last three or four years many a psychologists have said that all murderers are not telling lies, some of them are speaking the truth. Many of them are true when they are saying that they had no intention of killing the person, but it just happened. They only wanted to abuse the person in a fit of anger. Only wanted to give a slap or two; may be box him only but unfortunately they have stabbed the person; killed him and strangled his throat. The evil spirit entered into the body of this wicked animal like person and carried out the grave dreadful actions.

He was a human being but was living like an animal, like a very wicked person and that is why the evil spirit entered into his body and committed the crime. Why I have to give this explanation is because many a people say that 'Gurmat' does not believe in evil spirits or ghosts. Now it is not understood what is Gurmat for such

people ? Gurbani is Gurmat and in Gurbani there is the following line:-

ਕਈ ਕੋਟਿ ਭੂਤ ਪ੍ਰੇਤ ਸੁਕਰ ਮ੍ਰਿਗਾਚ ॥

(ਅੰਗ ੨੭੬)

kee kott bhoot praet sookar mrigaach |

God alone knows what is 'Gurmat' for these people.

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Har Teejri lav Mun Chan Bheya Bairageya Bal Ram Jeo  
Sant Jna Har Male har Paya Vadbhageya Bal Ram Jeo  
Nirmal Har Paya Har Goon Gaya Mukh Boli Har Bani  
Sant Gna Vadbhagi Paya Har Katheyae Akath Kahani  
Hirdey Har Har Har Dhun Upji Har Japeyae Mastak Bhag Jeo  
Jun Nanak Bole Tejee lav Har Upjea Mun Bairag Jeol

Dhan Guru Ram Dass ji has mentioned four stages in the spiritual sphere. Firstly it is the 'Karam Kand' (Pervirti karam) i.e. to get involved in actions. In Sikh religion the actions are: rising at dawn, reciting Gurbani, going to Gurdwara, listening to anecdote and Kirtan, adopting the five Kakaars (Five outward symbols, namely: untrimmed hair, Comb, Steel Bangle, Drawers and Sword). All these are physical actions. In this ritualism, we will find maximum people carrying out all those physical actions. Many a people are able to convince the body to carry out all these external physical actions even though the mind is not involved in them. The body is convinced and that is why it will come to Gurdwara or temple and sit there, though the mind may or may not sit there, it may not be present along with the body. This is called ritualism.

If these rituals goes on for a long time and gets prolonged and the person stops here only, for such a person Baba Farid says, he is like a dead harvest, decoyed in stagnant water. The water was there to make it verdant but it decoyed in the same water. Stagnant water stinks. Therefore a person who stops in rituals becomes stagnant. Even though he is carrying out the actions mechanically, he becomes harsh and in fact carries out many cruel actions. Though he is doing religious actions, he is hard hearted and no where near spiritualism. Such a person creates lack of devotion and faith in other people too. People say that he goes to Gurdwara also and

carries out wrong and harmful actions also. He recites Gurbani also and is dishonest also. He recites his daily prayers also but tells lies also and betrays other people too. Reason ? The physical body is doing the religious action but the mind is not fully involved in it.

While doing these actions, one fine day a human being's consciousness rises above these actions and the same actions which only the body was doing, now the mind and heart also get involved in these. And the moment the mind gets involved, it becomes 'fearless'—the fear of death also disappear and he can hear the celestial sound. This is the second stage of spiritualism. If a person has stopped in rituals, fear will still remain with him and he will not be able to hear the Anahad Naad—the voice of God. And sometimes it can so happen that a person has stopped in the second stage and his life ends.

Person takes rebirth according to the same mental impressions with which he or she left the physical body. He or she enters into a new human body carrying the same thoughts and mental impressions of the previous birth, Therefore every human being has his own different mental impressions and different nature. Different people stop at different stages of the spiritual sphere. Where ever a person sleeps at night, he wakes up at the same place. Therefore in whichever mental state a person has died, he will take the next birth with the same mental state. That is why some person die in the rituals stage and some die in the second stage when he was listening to the 'Anahad Naad' and had no fear of death too. Such a person will be able to hear the celestial sound very soon in his next life and will become fearless also. Each and every person is born with a different mental state of mind. Because of desires, a human being stops in his spiritual journey. Everyone is in a different stage and the speed of one's journey will be slow as long as there are desires in the heart. The physical death will come and because of the desires one is not able to reach one's destination i.e. God. This desire will make the person take another birth. Desire means a person wants something as yet. Intellectuals consider three centers of human being's desires :

**Ahankar vasna, Lobh vasna, Kaam vasna**  
**(Ego, Greed and Sexual desire)**

These are the three centers of human desires. The egoistic desire wants name and fame. One is never satisfied with the name and fame one has already got, wants more and more. Wants more power. He wants that everyone should salute him respect him and flatter him. As yet only his own locality people respect him but the whole town people, rather the city people and the state people in fact the whole country should respect him as a leader. The egoistic desire does not stay here too—

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ.....॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

navaa khanddaa vich jaaneeai ....|

*even if you were known throughout the nine continents,*

All the nine continents of the earth should know me and eulogize me. My name should be on the tongues of the people of the world. There is no limit to egotism.

Secondly the desires due to greed are the collection of more and more wealth. In fact desire for money. Thirdly desire due to sex. There is no limit to desire for physical beauty and if this keeps on increasing, it will deprave a person completely. The egoistic desire will turn a person aggressive because the more power he gets, he dictates his terms and if any hindrance or obstacle comes in his way, he will destroy that with his power. Though it is a different thing that because of his power he can get away with all the cruelties he has carried out. All his sins and bad deeds can be hidden. No one will be able to see his wicked deeds because of the power he has. He has a cover of power to hide these. If a powerless person kills even one person, he is called a murderer. But a person who kills more than three crores of people is not called a murderer. For instance Mau Se Tung is called a dictator, Hitler is also called a ruler. Therefore a person who has killed three crores of people is known as a ruler, a dictator. And a person who has killed only one man is called a murderer. Why is he a murderer ? Because he does not have that power or that powerful sheet behind which he can hide his killing. On the other hand people who have killed numberless human beings are called emperors and not murderers. For example- Hallaku, Chengiz Khan, Hitler and Mau se Tung.

Auranzeb had killed all his three brothers. He also tortured his



father to death. And yet people called him an emperor and Jahan Panah. You might be aware that he had got fourteen Sufi faqirs killed also. Why he did so ? Because these well-known fourteen Sufi faqirs prayed to God to bless Dara Sheiko his elder brother with the kingdom because Dara used to spend his time in the company of holy saints. Dara had a poetic temperament, was gentle and liked justice for everyone. Daily he would go and sit with the sufi saints. He would listen to them and would sit in the congregation. Those sufi saints prayed in favour of Dara. And this was enough to enrage Aurangzeb. He became jealous of his brother. When Aurangzeb came to power and became the king, his sister Jahan-Ara scolded him which he could not tolerate and felt insulted. He pulled her by her plait and imprisoned her along with the father. He said now be a maid servant for the needs of the father since there is no maid to look after the old man. Father was sick in the jail and Jahan Ara, his elder sister also spent seven years with the father. But the historians of those times never called him a cruel Emperor. On the contrary they addressed him as 'Auranzeb Aalmegeer, Jahan Panah, Badshah Slammat'. Why ? The powerful chair, can cover all the sins and cruelties of a person.

When the desire of greed increases beyond limits, then a powerful person can turn into a dacoit and a plunderer. Most of the kings are actually plunderers. I have read in History that in olden times how did human beings had become emperors or kings ? There are two schools of thought—that person who would snatch; in fact forcefully take away things from other people. If others would not protest, he would form a little group of followers and snatch other people's things. And when he finds success in this, he tries to plunder villages towns and districts. As the power increased, some of them become head of many villages and eventually became landlords. Read the history and see for yourself that this is how land lords came into being. Gradually the offspring of some of these kings continued to rule but the beginning of story started with the land lords.

Then, sometimes, some villagers used to appoint an individual to sort out their internal differences and disputes. Most of the time of that individual, who had been appointed as the head, was spent

in sorting out and solving the disputes and differences of the villages. So people used to make offerings to him in the form of materials as a part of his living. He solved their problems and in order to have weightage to his judgement and verdict, he formed a group of person to endorse his statements so that people would abide by his verdicts. Gradually it become like soldiers and then force. As the power increased they became like the Head. As the power further increased, they became the kings.

These are the only two ways and are still prevalent. The cover of Power is so vast that millions are and looted and still remain ministers. They remain as the rulers. If one person pick-pockets a single person's pocket, he is considered a thief but another person pickpockets the entire country's pocket, he is still not called a thief, rather is a minister. The cover of Power is so wide that it will hide everything. And as the power increases, the greed also increases and depraves a human being. It makes him dishonest, a dacoit, a thief.

In the same way as power increases, the sexual urge also increase. During these times, what I have heard and read is that the Nawab Badshah of Maracco has one thousand wives. The Grandfather of the present Nizam of Hyderabad had six hundred begums (queens).

Another Maharaja had four hundred wives. What else is fornication and rape ? As power and strength increases, if it is a man he becomes rapist and if a woman, she turns into a prostitute. Such desire depraves the person. And the desire of greed makes one a dacoit, absolutely dishonest, a thief. Desire of ego makes a man hard hearted, harsh and a destroyer. The physical body reaches its end but the desires do not die. The body become old but the desires do not come to an end, i.e., desires have not become old. If desires could also become old as the physical body became old; then desires could also die as the body would die.

Actually one should not have this misconception that when the body becomes old, desires also become old or when body dies, desires also die—no such thing happens. There was an old man, in Kanpur whom everyone knew with long beard. He was my fast friend. He used to read the scriptures regularly, do meditation and

would hold a big rosary in his hand but at the age of ninety years he got married. People told me he is your friend and often visits you. In fact he confessed that, 'Maskeen Ji even though my physical body is old, my desires are not old. I told him that you have admitted the truth. Otherwise many are the victims of such desires. Sorry to say but it is true that the body becomes old not the desires. Body perishes, not the desires. Whether these are desires of ego, greed or sex. If a desire can become old, it can die also. And if the desires die along with the body, there is no need to do any mortification and meditation. Till there are desires, the cycle of birth and death will continue. There was some desire in our last birth which has caused our birth again here. And now this life's desires will make us take another birth.

ਜਮਿ ਜਮਿ ਮਰੈ ਮਰੈ ਫਿਰਿ ਜੰਮੈ ॥ ਬਹੁਤੁ ਸਜਾਇ ਪਇਆ ਦੇਸਿ ਲੰਮੈ ॥

(ਅੰਗ ੧੦੨੦)

jam jam marai marai fir janmai |

bahut sajaae paeiaa daes lanmai |

*You shall be born and born again, and die and die again, only to be reincarnated again. You shall suffer terrible punishment, on your way to the land beyond.*

Such a person will have to undergo a very long journey of the cycle of birth and death, desires will make him take another journey. This much is clear that we have taken birth due to some desire. Many a Bhagats and saints can also become a victim to these desires. As Kabir ji says:-

ਪੂਰਬ ਜਨਮ ਹਮ ਤੁਮ੍ਹਰੇ ਸੇਵਕ ਅਬ ਤਉ ਮਿਟਿਆ ਨ ਜਾਈ ॥

(ਅੰਗ ੯੭੦)

poorab janam ham tumarae saevak ab tou mittiaa na jaaee |

*In my past life, I was Your servant; now, I cannot leave You.*

In my past life I was your servant; now, I cannot leave you. O'Lord, though I was Your servant in my last birth and kept praying to You, yet when my body died, my desires had not died. Therefore Kabir has been born again. May be he died in the third stage of the spiritual journey; therefore in whichever stage one dies, the journey once again begins from where one has left. If one has died in the third stage, such a person is fully aware of what he or she was in the previous birth. It seems that the sufi saint Shams Tabrez also must have died in the third stage. He says:-

ਬਾਜ਼ ਆਮਦਮ ਬਾਜ਼ ਆਮਦਮ ਤ ਯਾਰ ਰਾ ਮਹਿਮਾਂ ਕੁਨਮ।

*Baaz aamddm Baaz aamdām, to yaar ra mehmaa kunam*

Have I come only once here; I have come here time and again. Many a times have I come. He has also written down the names of nine of his previous mothers and the last three of his mothers were Jew ladies. That means he must be belonging to the Jewish clan in his previous birth. On the basis of this, the Nawab of Multan had got his skin ripped open and got him killed. Why ? Because Islam does not believe in reincarnation. Christians, Jews and Parsees do not believe in reincarnation. Only the four religion of India believe in reincarnation.

Shams Tabrez had also started believing in this cycle of birth and death, that is why he had mentioned the names of his nine mothers. Why not father's name ? Because ninety percent impression is of the mother in every human being. The relation of a father is merely accidental. It is the mother who keeps the child for nine months in her womb. Even after the birth of a child, it is the mother who brings up the child, rocks her in her lap, and feeds the child with her milk. The child is actually drinking the mother only if she is feeding him properly with her milk. Milk is made out of the mothers only, what else. He is sucking the mother only, eating her only. That is why a mother who feeds the child with her own milk becomes weak herself. She will have to eat and drink extra food and liquid for the child is consuming all the food and drink. That is why ninety percent mother is in every child. Shams Tabrez has written down the names of nine of his mothers and I am surprised he did not mention a single father's name. And all over the world, all the intellectuals and saints blame a mother if her child grows up to be a wicked person because ninety percent she is in the child. Her mental impressions are matching with him and the birth takes place.

If one has died in the third stage and the spiritual journey has not been completed; such a person has full knowledge of his or her previous birth and they do tell about the same. A couple of years ago, there was a person called Baba Darshan Singh, Ghanupur kale wale. He used to regularly come to Alwar for the samagams, he told me about his last birth. He also told me about another carefree person called Baba Lachman Singh. In 1982, one day he

was sitting in his ecstatic mood and while I was narrating anecdote at Manji Sahib, Amritsar, he was listening as usual. Soon after the anecdote, some youths had a quarrel with the administration staff and gradually the quarrel increased and took a political shape. Seeing this, I just said, For three hours there was Kirtan of Asa di Var and for nearly an hour and a half I had narrated anecdote and this is the result. Baba Darshan Singh promptly said, "This is nothing, there will be a bloodshed in this place, you too will see and also get involved in all that". I said Baba ji why will I get involved in them? He said, "yes you will". And then for ten years I had to face the court for fake cases on me. I heard him predicting all this and many others, who were sitting there at that time had also heard him. He had told me about his previous birth. Such people, if they die in the third stage of their spiritual journey remember everything of their previous birth. And that is why such people become very very cautious and beg from God to perish all their desires before their physical body comes to an end. Kabir ji is pleading to God:-

ਅਬ ਕੀ ਬਾਰ ਬਖਸਿ ਬੰਦੇ ਕਉ ਬਹੁਰਿ ਨ ਭਉਜਿਲਿ ਫੇਰਾ ॥੩॥੭॥

(ਅੰਗ ੧੧੦੪)

ab kee baar bakhas bandae ko bahur na bhoul faeraa |3|7|

*O Lord, please forgive Your slave now, in this life, so that he may not have to return again to this terrifying world-ocean. ||3||7||*

O'Lord, please forgive your slave now, in this life, so that he may not have to return, again to this terrifying world-ocean.

Please show your grace this time for I have come here time and again and taken numberless births. Have been groping in darkness and wandering in this world for many births; please bless me this time. In our life we keep fighting with our desires and what had been happening is that we lost and the desires had won over us. The desire of greed makes us dishonest, the sexual desires make us lead immoral lives and the egoistic desires make us harsh and cruel. Every time desires won and I was defeated by them.

ਕਹਤ ਕਬੀਰ ਪੰਚ ਕੋ ਝਗਰਾ ਝਗਰਤ ਜਨਮੁ ਗਵਾਇਆ ॥

(ਅੰਗ ੪੮੨)

kehat kabeer panch ko jhagaraa jhagarat janam gavaaeiaa |

*Says Kabeer, the five passions argue with me,  
and in these arguments, my life is wasted away.*

The life passes off in these quarrels and very often the aspirants loose this battle of life. Shams Tabrez has also accepted this defeat. In every life, last the battle of life. And now that is why he is pleading to God and saying, 'O' God, I cannot fight alone with these desires, You please become my partner and help me, bless me, this is my earnest prayer. If you do not become my partner, I cannot win over these desires. And I will have to come again and again to this world. And because he advocated the concept of reincarnation, he was brutally killed. But at that time he had reached such a high stage of spiritualism that it seemed he was already in the fourth stage of the journey. He very candidly said that, 'O' king! the person, whose skin you are tearing and killing—I am not that person.

The day, a human being's desires come to an end, he gets completely detached from his body too. Just like a ripe coconut. The white kernel is inside the cover of a ripe coconut but completely detached from it; it is ripe. When detachment is completely ripe then the relationship with the outer covering (physical body) is completely broken. Lives absolutely detached but is yet in the body. Living in the body and has no relationship with it. The number of years the body has to live keep passing by and he lives but he has no connection or attachment to his own body. Such a person will keep smiling if his body is cut into pieces limb by limb. Such a person will smile even if someone makes him sit on a hot iron pan. Such a person will remain in high spirits even if someone put him in boiling hot water. Reason ? There is no relation with the body. In fact some bhagats say, sooner the body breaks the better it is, we have no connection with the body, unnecessary we are carrying its burden:-

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਆਨੰਦੁ ॥  
ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥੨੨॥

(ਅੰਗ ੧੩੬੫)

kabeer jis maranae tae jag ddarai maerae man aanand |  
maranae hee tae paaeeai pooran paramaanand |22|

*Kabeer, the world is afraid of death - that death fills my mind with bliss. It is only by death that perfect, supreme bliss is obtained. ||22||*

Till one has fear of death and death does not seem a matter of bliss, rest assure that there are desires and this will lead to the next birth also.

This is a fact, this would cause the next birth to take place.

ਜੁਗਿ ਜੁਗਿ ਮੇਰੁ ਸਰੀਰ ਕਾ ਬਾਸਨਾ ਬਧਾ ਆਵੈ ਜਾਵੈ॥

( ਵਾਰ ੧ ਪਉੜੀ ੧੫)

jug jug maer sareer kaa baasanaa badhaa aavai jaavai|

*Since time immemorial, on account of the bondage of unfulfilled desires, the Jiv has been suffering transmigration.*

Primarily desire is due to ego. Ego is the main centre and then it further has many off-shoots. And these make a person fall into the birth cycle.

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

houmai eaehaa jaat hai houmai karam kamaahe |

*This is the nature of ego, that people perform their actions in ego.*

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

(ਅੰਗ ੪੬੬)

houmai eaehee bandanaa fir fir jonee paahe |

*This is the bondage of ego, that time and time again, they are reborn.*

One keeps coming to this earth again and again due to one's ego. Person afflicted with egotism keeps saying 'I am', 'I am'. What are you, you are nothing, He does not count any one else but himself. 'I am'. So nature also says, fine, keep taking birth and dying. A person who understands little bit also, starts saying:-

ਮੈ ਨਾਹੀ ਪੁਝ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ॥

(ਅੰਗ ੮੨੮)

mai naahee prabh sabh kichh taeraa |

I am nothing, God; everything is Yours.

I am not there, only 'You' are—

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੁਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

(ਅੰਗ ੧੩੭੫)

kabeer toon toon kartaa too hooaa mujh meh rehaa na hoon |

*Kabeer, repeating, "You, You", I have become like You.*

*Nothing of me remains in myself.*

I am nothing, only you are there. But an egoistic person says 'I am'—who are you, nothing at all.

The entire human life is divided in these two parts. Majority says 'I am' 'I am'. My wealth, my family, my caste, my religion, my education, my knowledge, my strength, my beauty. 'Mine', 'Mine' can sprout from many seeds. And 'Yours' 'Yours' can sprout from only one source. 'Thou' 'Thou', O Lord, only from 'You' it can come.

'Thou are there', 'Thou are there', I am nothing. This reminds

me of one of Bhai Gurdas ji's saveya. Bhai Sahib has rejected every thing from which the 'ego' can sprout. 'I am' 'I am'—such a thing he has totally eradicated.

It is a very precious 'saveya' and on reading it, one realizes how deep was Bhai Gurdas ji's thinking. That is why his 'Bani' is called the key. It reveals the meanings of the Gurbani shabads, so that no one may explain the shabad wrongly and misquotes them. He has explained the difficult shabads. He has translated nearly a hundred and fifty shabads i.e. explained in simple language the meanings of the Shabad. The 'saveya' goes as follows :-

ਰੂਪ ਹੀਨ ਕੁਲ ਹੀਨ ਗੁਨ ਹੀਨ ਗਿਆਨ ਹੀਨ

ਸੋਭਾ ਹੀਨ ਭਾਗ ਹੀਨ ਤਪ ਹੀਨ ਬਾਵਰੀ ॥

roop heen kul heen gun heen giaan heena

sobhaa heen bhaag heen thap heen baavaree |

So many things he has included in one single line. A human being has lot of pride of his or her beauty.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਸੁੰਦਰ ਰੂਪੁ ॥

jih prasaad taeraa sundar roop |

*By His Grace, your form is so beautiful;*

ਸੋ ਪ੍ਰਭੁ ਸਿਮਰਹੁ ਸਦਾ ਅਨੂਪੁ ॥

(ਅੰਗ ੨੭੫)

so prabh simarhu sadaa anoop |

*constantly remember God, the Incomparably Beautiful One.*

If a human being is very pretty, often his or her thought is centered on himself or herself. Obsession of one's own self. It becomes difficult for such a person to remember the 'Formless' for he gets stuck to his own form only. God is formless, all forms come from HIM alone. HE is beyond beauty and yet all beauty comes from HIM only. All colours come from HIM who is HIMSELF colourless.

All forms are coming from the 'One' who has no form and in the end all forms merge into the Formless one. Bhai Sahib ji says one can be proudy because of one's beauty but 'O' God! I do not have beauty:-

roop heen kul heen

Then a person is proud of his family, his high caste but Bhai Sahib says my family is nothing even though he was a Sodhi which is supposed to be a high caste.

roop heen kul heen gun heen giaan heena



Then a person is proud of his own virtue. It is not possible that a person of so many virtues and qualities will not be egoistic or in other words, see that how virtuous a person is, his ego will be in ratio to proportion to his virtues. Man of qualities is egoistic. How can he carry out the journey of ego with no qualities and virtues at hand. His journey is on the very basis of his qualities.

How can a thief boast of his qualities that I am not a small thief but a very big one ? He cannot carry out the journey of ego on the basis of 'theft'. But a person can say that I did not do small donations but give away large donations. Everybody should know that I am a very generous person, in fact he gets his amounts of donations written on the walls. Everyone should read and know that I give lots of donations. He carries out his journey of ego on the basis of his donations. But he cannot get united to God if his ego is the basis of his donations.

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥  
 teerath barat ar daan kar man mai dharai gumaan |  
*Those who make pilgrimages to sacred shrines,  
 observe ritualistic fasts and make donations to charity  
 while still taking pride in their minds*

ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥੪੬॥

(ਅੰਗ ੧੪੨੮)

Nanak nihfal jaat tih jio kunchar eisanaan |46|  
 - O Nanak, their actions are useless, like the elephant,  
 who takes a bath, and then rolls in the dust. ||46||

This is like the elephant's bath. 'roop heen kul heen gun heen giaan heena| sobhaa heen bhaag heen thap heen baavaree | I have not done any penance. Generally ascetics are very egoistic

ਗਿਰਸਤ ਮਹਿ ਚਿੰਤ ਉਦਾਸ ਅਹੰਕਾਰ ॥

(ਅੰਗ ੩੮੫)

girasat meh chint oudaas ahankaar |  
 In the householder's life, there is anxiety,  
 and in the life of the renunciate, there is egotism.

In the householder's life, there is anxiety and in the life of a renunciate, there is egotism. The common householder is generally very worried and full of anxiety and Maharaj ji says that ascetics and renunciators are full of pride and ego. They have the ego of meditation and asceticism. On seeing their outward attire and life style, do not think they will be humble, they are full of pride and

ego. I have observed them from very close quarters and have stayed in their company too. They have renounced everything but have the vanity and pride of that very same renunciation. A person has wealth, hence he is full of ego; the other person has renounced wealth and now he has the pride of this renunciation.

ਕਬੀਰ ਮਾਇਆ ਤਜੀ ਤ ਕਿਆ ਭਇਆ ਜਉ ਮਾਨੁ ਤਜਿਆ ਨਹੀ ਜਾਇ ॥

(ਅੰਗ ੧੩੭੨)

kabeer maaeiaa tajee tan kiaa bhaeiaa jo maan tajiaa nehee jaae |

*Kabeer, what good is it to give up Maya,*

*if the mortal does not give up his pride?*

One should have renounced one's ego, one's pride. One person's ego is standing on the basis of wealth and the other person's ego is standing on the basis of renouncing that wealth; therefore the basic factor in both cases is wealth only. The wealthy man is proud because of his wealth and the renunciator is proud because he says 'I have renounced so much wealth'. In fact both are conscious of and attached to wealth only. Girasat meh chint oudaas ahankaar |. Bhai Sahib Bhai Gurdas ji says— 'roop heen kul heen gun heen giaan heena| sobhaa heen bhaag heen thap heen baavaree |' I am mad, in fact totally crazy. Mad as well as without any intellect. I have done no mortification and have gained no appreciation from anywhere, I have no good fate, hence unfortunate. My past deeds are not very nice, for sometimes one can be quite proud of one's part deeds. On touching mud it turns to gold. This is because of the game of past deeds. Sometimes one becomes egoistic because of this too. Bhai Sahib says—I do not have a good fortune. Bhai Sahib denies all these factors of life on the basis of which a person can be proud:-

ਦ੍ਰਿਸਟਿ ਦਰਸ ਹੀਨ ਸਬਦ ਸੁਰਤਿ ਹੀਨ

ਬੁਧਿ ਬਲ ਹੀਨ ਸੁਧੇ ਹਸਤ ਨ ਪਾਵਰੀ ॥

drisatt daras heen sabad surat heena

budh bal heen soodhae hasat na paavaree |

O'Lord, I do not possess eyes with which I may see You and I do not possess ears that I may hear You. We are not even good listeners. We do not possess that tongue which can sing Your glory. Some people can have the ego that they have done a lot of meditation or sung the songs of God with their tongue.

ਯਾ ਇਲਾਹੀ ਚਸ਼ਮੇ ਬੀਨਾਏ ਬਿਦੇ, ਦਰ ਸਰਮ ਅਜ ਇਸ਼ਕਿ ਸੋਦਾਏ ਬਿਦੇ

*Ya Ilahi Chshmae benai bedae, Dar Saram Aaz Isfk Soudai bidae*

Bless we with those eyes that can see You. My mind is sleeping, that eye of perception is blocked. The sound of ‘Waheguru’ ‘Waheguru’ wakes up a sleeping mind. Which sleeping mind ? The part of mind which is awake should start listening. They say only one part of the mind is awake, nine parts of it are sleeping. With that one part which is awake, we do all the work. With this one part man has been able to understand the concept of family, wealth, and materials but no understanding of God. Only if it wakes up further, one can understand. That is why I often say, that remembering Gods name and saying ‘Waheguru’ ‘Waheguru’ is not to make God listen to it, rather to wake oneself up.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ ਸੋਇਆ ਮਨੁ ਜਾਗਾਈ ॥੨੩॥

(ਅੰਗ ੭੫੮)

simar simar simar gur apunaa soeiaa man jaagaaee |23|

*Remembering, remembering, remembering my Guru in meditation, my sleeping mind is awakened. ||23||*

The more we wake up spiritually, the more we will be able to feel the presence of God. At present only one part of the mind is awake and as far as the animals are concerned even this one part is asleep. A very little part of the mind is awake in animals, that is why they have no knowledge of their families. They are not aware of diamonds, gold, pearls, birth, death, God, though knowledge of God is the last thing. But a human being's mind is awake to the extent that he has knowledge of his family, of materials of the world and some modesty has developed. But to be aware of God he has to wake up more. How will this awareness come ? If someone is sleeping, we can only call him to wake him up or wake him by a loud sound.

The reciting of God's name like ‘Waheguru, Waheguru’ and consciously listening to it with concentration can wake up the sleeping mind. Maharaj ji says that after attaining this human body, rarely, one in a million people, wakes up completely.

ਇਸੁ ਗ੍ਰਿਹ ਮਹਿ ਕੋਈ ਜਾਗਤੁ ਰਹੈ ॥

ਸਾਬਤੁ ਵਸਤੁ ਓਹੁ ਅਪਨੀ ਲਹੈ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੧੮੨)

eis grih mehi koe jaagat rehai |

Saabat vasat ouhu apanee lehai |1| rehaao |

*Those who remain awake in this house are very rare;  
by doing so, they receive the whole thing. ||1||Pause||*

Whole thing? Except God, rest all are incomplete. One has attained all materials of the world, but not God almighty. One has formed relationship with family but not with God. All this is an imperfection. Only if the mind may fully wake up something can be attained. How can it wake up ? Without meditation it cannot wake up. Repeat God's Name :-

ਸਹਜਿ ਬਿਲੋਵਹੁ ਜੈਸੇ ਤਤੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੪੭੮)

sehaj bilovahu jaisae tat na jaaee ||1|| rehaao |  
Churn it steadily, so that the essence, the butter,  
may not be lost. ||1||Pause||

Just like the sound of a drum—it keeps echoing for sometime. The sound does not disappear at once. When one beats the drum, the sound gradually fades away. So also meditation should be melodious with a sound, it should gradually fade. Some people do meditation in such a way that I felt compassion for them. It seems they are doing more of an exercise than meditation. Like this they will get tired very fast and exhausted. Unnecessarily make one's throat get tired and exhausted.

It should be a melodious, effortless meditation sung in a 'sehaj bilovahu jaisae tat na jaaee |...' Churn it in such a way that the butter should not turn into butter milk. Take out butter from the curd and do not turn the whole thing into butter milk. Otherwise all the effort will be futile, waste of time and energy— 'sehaj bilovahu jaisae tat na jaaee |' So Bhai Sahib ji says—I do not have any meditation. There can be some ego of meditation and penance and further he says my fortune is also not very nice, neither I have the eyes to see 'You', nor the ears to hear 'You'.

A human being listens to an unreasonable talk of his son and also agrees to this. But he does not listen and agree to the good and reasonable talk of Guru ji. He shuns these teachings of Guru ji. He will listen to his friends and take alcohol but he will not listen to his Guru ji and take 'Amrit'. Judge from this whom does one listen to. We only listen to those people with whom we agree. If we do not agree with someone, we will not listen to him. We listen and agree to the wrong things of our children, husband, wife and friends. but we do not listen or agree to the right things of Guru ji. We shun off casually even the teachings of Guru ji. Bhai Sahib ji says 'I do not

possess those ears which can hear ‘You, neither I have the eyes which can see ‘You’.

I do not have the tongue which can say those words which may reach ‘You’. Believe me even their family members do not listen or agree to the words of some people. The words are weak and powerless. But there are some people whose words are listened by the family and they agree with him. And some persons words are agreed upon by the entire community. Further some persons words are listened by the whole country; that is why people long to become rulers so that the whole country should comply with whatever they say. They have to comply as per the rules. But many countrymen can disown also. But beyond the country the words of any one cannot go. But sometimes such persons are also born on this earth whose words reach God. Even God listens to them and does not overlook their words :-

ਜਾ ਕਾ ਕਹਿਆ ਦਰਗਹ ਚਲੈ ॥

(ਅੰਗ ੧੮੬)

jaa kaa kehiaa darageh chalai |

*Those whose speech is accepted in the Court of the Lord*

There are people whose speech is accepted in the court of the Lord.

God listens to them. Their words reach God, and the sweet Lord accepts them— ‘jaa kaa kehiaa darageh chalai |’

Many a people’s speech is not accepted. Words of many people are not complied in the family even. On the contrary some people’s speech is accepted in the kingdom of God also.

O’Lord, I do not possess those words which may reach You, I do not have that tongue. I do not have the eyes that can see You, nor the ears that can hear You. I do not have that intellect, which can understand You. Crazy that I am.

Just see that a stone cannot see, cannot hear, cannot speak, cannot understand, cannot walk, cannot do anything because it does not have hands. Even, I do not have proper hands:-

ਦ੍ਰਿਸਟਿ ਦਰਸ ਹੀਨ ਸਬਦ ਸੁਰਤਿ ਹੀਨ

ਬੁਧਿ ਬਲ ਹੀਨ ਸੁਧੇ ਹਸਤ ਨ ਪਾਵਰੀ ॥

Drist daras heen, shabad surat heen

Budh Bal heen soodhae hath na Pavri.

I do not have proper hands or proper feet. Even a stone does

not possess hands or feet, eyes, ears or tongue.

Many years ago when Buddhists were tortured, one Buddhist monk reached China after he left this country. His name was also Bodhi Dharm. Later on Buddhism spread because of him. The king of China was the first one to accept it and later it spread in the entire Asia. One day he was narrating and a very strange scene happened.

At the back side of the stage there were many stones lying because a wall had to be built. And in front of the stage the audience were seated who used to listen to his discourse. One day Bodhi Dharm did a strange thing. He turned his back towards the audience and faced the stones and started addressing them. The king was also amongst the audience. That Buddhist monk was speaking in the same zest and same passion and interest as he used to address the listeners every day. He was talking to the stones passionately and with the same bodily gestures as he used to do to the audience. The king thought that earlier also many a times he felt this monk's actions a bit abnormal and crazy but today it was absolutely evident that he was mad. Often the king used to think that though he speaks the truth and his talks are very enlightening and thought-provoking, yet his actions are at times like a crazy person who is half mad and behaves abnormally. Though he leads a pure life and his talks are very precious gems yet his behaviour is like a mad person. At least, the king could not control himself for he thought what will the people think that I am a follower of a mad monk. So he went up to him on the stage and said, "O pious monk, what is this you are doing? The audience are seated on this side and you are turning your back towards them and addressing the stones?" This is a historical fact and do you know what the Buddhist monk replied? "I find no difference between you all and these stones. By my talks and discourse neither you people will change nor these stones will change and I want to fulfil my passion of talking about God. Talking about God is my prayer, my worship, my passion and that is what I am doing. I already know that neither you will hear it intently nor the stones, so today I felt like talking to the stones instead of you people." This is a very big truth which he had stated. Today there are numberless assemblies being held in

Gurdwaras, temples, mosques and a big gathering too but sad to say that no change comes amongst people. They just do not transform like the stones. Bhai Sahib ji is admitting this fact because he is indeed a great person. He says, O'Lord! I do not possess the eyes which can see You, and I do not have that tongue which can reach Your ears. I do not have the hands that can hold Your cloak and I do not have the feet that can walk on Your path.

ਪ੍ਰੀਤ ਹੀਨ ਰੀਤਿ ਹੀਨ ਭਾਇ ਤੈ ਪ੍ਰੀਤਿ ਹੀਨ

ਚਿਤ ਹੀਨ ਬਿਤ ਹੀਨ ਸਹਜ ਸੁਭਾਵਰੀ ॥

preet heen reet heen bhaae bhai pratheet heena

chit heen bit heen sehaj subhaavaree |

There is no love for You in the heart. I do not know the rites and rituals of Dharam too. 'O' Lord! I do not possess that heart which can remember You. And I do not have the ability to be able to create that awareness of Your presence in my heart. Neither do I have that inherent nature to be able to remember You, nor I possess that power of serenity or stability.

ਅੰਗ ਅੰਗਹੀਨ ਦੀਨਾਧੀਨ ਪਰਾਚੀਨ ਲਗਿ

ਚਰਨ ਸਰਨਿ ਕੈਸੇ ਪ੍ਰਾਪਤ ਹੁਇ ਰਾਵਰੀ ॥੨੨੦॥

ang ang heen dheenaadheen paraacheen lagi

charan saran kaisae praapath hue raavaree |220|

All my parts are broken—hands; feet, eyes, ears and tongue. 'O'Lord! if I have to get You, how will I ever be able to get You? All the parts on which one's ego can ride upon, Bhai Sahib ji has denied possessing them. I do not have any of these things. No good caste, no good fortune, no good intelligence, no good hands or feet. Some can have a pride of carrying out welfare service, some can be proud of reciting Gurbani, some can be proud of being very good listeners, some can be proud of giving lots of donations. But Bhai Sahib ji denies all these and says he possesses none of these qualities.

ਅੰਗ ਅੰਗ ਹੀਨ ਦੀਨਾਧੀਨ ਪਰਾਚੀਨ ਲਗਿ

ਚਰਨ ਸਰਨਿ ਕੈਸੇ ਪ੍ਰਾਪਤ ਹੁਇ ਰਾਵਰੀ ॥੨੨੦॥

ang ang heen deenaa dheen paraacheen lagi |

charan saran kaisae praapath hue raavaree |

The physical body perishes but the egoistic desire never dies. The body becomes old but the greed desire does not become old. The body becomes weak, but the sexual desires do not become weak—sorry to say. The body dies but neither the egoistic desire

dies, nor the desires of greed die nor the sexual die in fact these lead him to the next birth. The only way to identify a person walking on the spiritual path is that as days pass by his prayers will increase, and his desires will decrease—all this shows progress. Every individual can read his own mind and judge himself.

ਤੂੰ ਖੁਦ ਬਾਮੁਨਸੁਫ਼ ਸ਼ੁਦ੍ਹਿ।

*Tu kḥud bamunsuf Shudh'.*

Sheikh Saadi says, judge your own mind yourself, do not ask others to give judgement about you. How does the other person know the state of your mind ? *'Tu kḥud bamunsuf Shudh'.* Be your own judge. Do your own judgement and see what you are. Do not ask the world to judge you. The world will give a wrong judgement about you; in fact it cannot judge you, because it cannot reach upto your mind.

Often the people says that so and so is a great person and the man believes it too. The people sometimes declares a person as a saint. So the person starts believing that he himself is a saint only since so many people are saying. So many people are saying I am a great donor so I believe that I really am donor and learned person. Sheikh Saadi says, No, judge your own self by keeping yourself in front. *'Tu kḥud bamunsuf Shudh'.* And then you will understand that hundred percent people are saying the wrong thing. What do the people know as to what is the state of your mind. Judge your own self and only that person will do so who is a little introvert and does his own introspection. Every day the desires are reducing and every day the prayers are increasing. But if there are desires in the prayer, that is not prayer. It is attached to desires, though it is possible that the desires get fulfilled many a times. God grants them.

In prayers there is only thanks giving and gratitude towards God. 'O'Lord! whatever you have bestowed upon me, I did not even deserve it, it is all Your grace and thanks for everything that You have given me. You have given me more than what my lap could hold. You have given me in abundance; all the time I thank you. What is in a Prayer ? Only gratitude and thanks to the Almighty. What will happen with such prayers? The desires will keep on decreasing.

They say, whenever you want to see wealth; then see those



people who have less than you so that you get feelings of contentment and patience. When you want to see religiosity then look towards those people who are far ahead of you, so that you may cultivate the feelings of devotion and dedication towards God. If you are unable to see any human being ahead of you, then see Kabir Sahib, Baba Deep Singh ji, Bhai Gurdas ji, Bhai Mani Singh ji. Then there have been many spiritually advanced personalities like Baba Attar Singh ji, Baba Karam Singh ji Hoti Mardan wale. Whenever you want to see 'Dharam', then see those personalities who are ahead of you and when you want to see 'wealth', then see people who are behind you (possess less than you) so that you may get feelings of gratitude and contentment. If you look up towards religious people, people who are spiritually advanced then you will also get motivated to move ahead into more love, devotion and dedication and your fondness towards God will increase. But the opposite happens. Everyone sees the wealth of people who are ahead of them and hence their desires increase and they become very greedy. And as far as religiosity is concerned, one feels satisfied by observing people who are behind him and then he feels that so and so does not get up early morning, then why should I get up? He does not go to the Gurdwara regularly so why should I go? He has not undergone initiation ceremony of Khalsa then why should I undergo? Such a person will lag behind in his progress of the spiritual journey. By seeming wealthy people, his own desires will increase day by day.

In the present world peoples desires have become unaccountable because they do not have any spiritual personality as their ideal. I want to become like Bhai Gurdas or like Bhai Mani Singh ji. I want to walk on the foot steps of Kabir ji or Ravidas ji. No one makes up his or her mind to do this. Everyone's ideal is some very rich man, naturally desires will be on the increase. If a powerful politician comes to a town and gives some big speeches, a huge gathering comes to listen to him and want to become like him. Its a pity that high crowds gather to hear the politicians and this is all a useless exercise because whatever the politicians are saying is all false and untruthful talks. Even though they are speaking cent percent lies, yet the public is keen to hear them. This only

shows that they are all following the politicians because they are their ideals and they want to also become politician like them.

Such a high gathering of people is never found in Temples, Gurdwaras, Mosques and you will never see people going around Gurbani. In many Gurdwaras only on a Sunday one finds just a few people sitting. I have seen such a thing in many Gurdwaras. Bhai Sahib ji says :-

ang ang heen dheenaadheen paraacheen lagi  
charan saran kaisae praapath hue raavaree ||220||

If day by day a human beings desires are reducing and his hours of prayers and worship are increasing, such a person is progressing in the spiritual field. Such a person will go from the first stage to the second stage and then finally to the third stage. And on reaching the third stage he or she will become completely detached from the world. He will be in the house but will have no connection with anyone. He or she will carry out all household works, but will do these remaining detached. He will become like Raja Janak who was completely detached. Even if he sits on the Royal throne, he will feel that the God Almighty has made him sit on that throne to serve the public and it is a job given by the Lord.

He will have no ego or pride of his throne or kingdom or power or his wealth, neither his youth. In all the spheres where a human being can boast, he will deny and have no ego whatsoever, as Bhai Sahib ji has said. He will only be proud of God.

ਮਾਨੁ ਕਰਉ ਤੁਧੁ ਊਪਰੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ॥

(ਅੰਗ ੮੦੯)

maan karo tudh ooparae maerae preetam piaarae |  
*I take pride in You, O my Darling Beloved.*

ਤਾਨੁ ਮਾਨੁ ਦੀਬਾਨੁ ਸਾਚਾ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਟੇਕ ॥੪॥੨॥੨੦॥

(ਅੰਗ ੬੭੬)

taan maan deebaan saachaa Nanak kee prabh ttaek ||4||2||20||  
The True Lord is Nanak's strength, honor and support;  
He alone is his protection. ||4||2||20||

‘O’ Lord! You are my pride, you are my everything; I possess nothing else. Only You and You alone. I hold only You as my honour, my pride. On the contrary another human being says, I am proud of my youth, my wealth, my name and fame, my power, my family, my class and caste. Such a person’s ego has crossed all limits, how

can he ever walk on the spiritual path ? This ego will make him come to this earth again and again for many births.

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥  
ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

(ਅੰਗ ੪੬੬)

houmai eaehaa jaath hai houmai karam kamaahi |  
houmai eaeae bandhanaa fir fir jonee paahi |

*This is the nature of ego, that people perform their actions in ego.  
This is the bondage of ego, that time and time again, they are reborn.*

He will keep taking birth and dying again and again.

ਜੁਗਿ ਜੁਗਿ ਮੇਰੁ ਸਰੀਰ ਕਾ ਬਾਸਨਾ ਬਧਾ ਆਵੈ ਜਾਵੈ ॥

(ਵਾਰ ੧ ਪਉੜੀ ੧੫)

jug jug maer sareer kaa baasanaa badhaa aavai jaavai |  
*Since time immemorial, on account of the bondage of unfulfilled  
desires, the Jiv has been suffering transmigration.*

In the third lav; in the third stage Guru ji says:- There is so much intense love and longing for God in the heart that now the heart pines and yearns to meet God, to have Union with HIM. With good fortune holy congregation has developed this longing and yearning for the Lord and now yearns for union with Him.

Nirmal Har Paya Har Goon Gaya Mukh Boli Har Bani

In the holy congregation, I have sung the glory of God with the tongue and remembered 'Hari, Hari' (God) constantly and then finally was honoured by God HIMSELF. God has given me appreciation.

Sant Gna Vadbhagi Paya Har Katheyae Akath Kahani

That who is beyond words and comprehension and who cannot be described or explained—one gets to know that God is beyond words and explanation only after attending holy congregation.

One says verbally that God is beyond explanation; but does not get the experience of this saying. That person has the first hand experience who really has a glimpse of God anecdote, he sees the qualities of God and then he says, God is beyond explanation, my tongue cannot describe 'HIM'. My tongue is too small and HE is too big, my intelligence and intellect is too small and HE is too big. In this way he understands that God is indescribable.

ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਹਰਿ ਧੁਨਿ ਉਪਜੀ ਹਰਿ ਜਪੀਐ ਮਸਤਕਿ ਭਾਗੁ ਜੀਉ ॥

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਤੀਜੀ ਲਾਵੈ ਹਰਿ ਉਪਜੈ ਮਨਿ ਬੈਰਾਗੁ ਜੀਉ ॥੩॥

Hirda Har Har Har Dhun Upjee Har Japeyae Mastak Bhag Jee

With the grace of holy congregation his fortune opens, with

the grace of his own longing for God, round the clock, the music of God rings in his heart. It is called :-

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁਰਿ ਜਨਮਿ ਨ ਆਵਾ ॥੧॥

eaek sabadh maerai praan basath hai baahurr janam n aavaa ||1||

The One Word of the Shabad abides within my mind;

I shall not come to be born again. ||1||

Now even though the tongue is not saying Waheguru Waheguru but the remembrance of God's name is constantly being repeated in the heart. Whether the person is walking, sitting, sleeping, awake, eating, the name of God is continuously being repeated in his heart.

Jun Nanak Bole Tejee lav Har Upjea Mun Bairag Jeo(3)

Guru Ram Dass ji says in this third lava or third stage that there is tremendous detachment with everything in this world and intense longing for God develops. In this third stage there is no fondness of any form, colour, beauty, family, class creed and caste. The heart is completely detached. And if such a thing has happened in a person's life, it means he has reached the third stage of the spiritual sphere.

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## FOURTH STAGE

### *Union With God*

ਹਰਿ ਚਉਥੜੀ ਲਾਵ ਮਨਿ ਸਹਜੁ ਭਇਆ ਹਰਿ ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਸੁਭਾਇ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥  
ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਵਜੀ ਵਾਧਾਈ ॥  
ਹਰਿ ਪ੍ਰਭਿ ਠਾਕੁਰਿ ਕਾਜੁ ਰਚਾਇਆ ਧਨ ਹਿਰਦੈ ਨਾਮਿ ਵਿਗਾਸੀ ॥  
ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਚਉਥੀ ਲਾਵੈ ਹਰਿ ਪਾਇਆ ਪ੍ਰਭੁ ਅਵਿਨਾਸੀ ॥੪॥੨॥

(ਅੰਗ ੭੭੩)

har choutharree laav man sehaj bhaeiaa har paaeiaa balraam jeeo |  
gurmukh miliaa subhaae har man tan mitha laaeiaa balraam jeeo |  
har meethaa laaeiaa maerae prabh bhaaeiaa anadin har liv laaee |  
man chindiaa fal paaeiaa suaami har naam vajee vaadhaaee |  
har prabh thaakur kaaj rachaaeiaa dhan hiradai naam vigaasee |  
jan Nanak bolae chouthee laavai har paaeiaa prabh avinaasee |4|2|

Dhan Guru Ram Dass ji Maharaj has explained the four stages. Firstly by constantly coming to the holy congregation, listening to anecdote and Kirtan (Divine songs), he has started doing religious actions, it became a second nature of the human being. All this turned into actions, i.e., the person has started chanting God's name with his or her tongue, This is verbal action. With the hands has started doing welfare service, this is called physical action. Now though both verbal and physical actions are being done, the mental action has not yet begun. The person has only turned to physical actions.

In the second spiritual stage, the mind has got involved, it likes to carry out holy actions. So now it has developed a fondness for spiritual actions. Mind has also become fearless, now it has all become a mental activity where the mind is fully involved with interest. Earlier the person was doing all these actions but they were like a routine actions done very mechanically under some pressure.

ਬਧਾ ਚਟੀ ਜੋ ਭਰੇ ਨਾ ਗੁਣ ਨਾ ਉਪਕਾਰੁ ॥

(ਅੰਗ ੭੮੭)

badhaa chattee jo bharae naa gun naa oupakaar |

*Paying a fine under pressure,  
does not bring either merit or goodness.*

But if while continuously carrying out these spiritual actions, a fondness of mind has been developed and now the person is doing all the same actions with love, interest and devotion, then the mind which has got involved willingly, will become fearless too. Such a person will not fear death also because now he has come to know:-

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥

(ਅੰਗ ੪੭੨)

janman maranaa hukam hai bhaanai aavai jaae |

*Birth and death are subject to the Command of the Lord's Will;  
through His Will we come and go.*

Birth and death are subject to the command of the Lord's will; through HIS will we come and go.

In this way mental actions, verbal actions and bodily actions continue. And now the third stage of the spiritual sphere will happen, i.e., there will be detachment from the world and intense longing for God. Now the person has no interest and attachment in the objects and people of this world. He has understood that it is of course difficult to live without food but at the same time he is aware that to live for food alone is no life. It is difficult to live without wealth, it is not possible but at the same time to live for wealth alone is no life. He very well understands that human life is only a physical existence. And what is a body—it is only food. Yes, body is only food, nothing else. You will say body is merely food ? Yes, body is only food. Firstly we will have to see—how is a physical body formed ? Maharaj's Bani says :-

ਬਿੰਦੁ ਤੇ ਜਿਨਿ ਪਿੰਡੁ ਕੀਆ ਅਗਨਿ ਕੁੰਡ ਰਹਾਇਆ ॥

(ਅੰਗ ੪੮੧)

bind tae jin pindd keeaa agan kundd rehaaeiaa |

*The Lord created the body from sperm,  
and protected it in the fire pit.*

Origin is from blood, from a sperm. Therefore body is blood, a sperm. Question arises, how is blood formed, how is a sperm formed ? From food these are formed. If body is made of blood and blood is made of food. Further if body is made of sperm and sperm is made of food then obviously it is said that this body is only food,

nothing else but food.

Gurbani further explains:-

ਮਾ ਕੀ ਰਕਤੁ ਪਿਤਾ ਬਿਦੁ ਧਾਰਾ ॥

(ਅੰਗ ੧੦੨੨)

maa kee rakath pithaa bidh dhaaraa |

From the union of the mother's egg

and the father's sperm,

In fact it is the mother's blood and the father's sperm and both are the outcome of food, i.e., blood and sperm.

ਮਾ ਕੀ ਰਕਤੁ ਪਿਤਾ ਬਿਦੁ ਧਾਰਾ ॥

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ਬਿੰਦੁ ਤੇ ਜਿਨਿ ਪਿੰਡੁ ਕੀਆ ਅਗਨਿ ਕੁੰਡ ਰਹਾਇਆ ॥

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ਰਕਤੁ ਬਿੰਦੁ ਕਰਿ ਨਿੰਮਿਆ ਅਗਨਿ ਉਦਰ ਮਝਾਰਿ ॥

(ਅੰਗ ੨੦੬)

rakat bind kar ninmiaa agan oudar majhaar |

From egg and sperm, you were conceived,

and placed in the fire of the womb.

A human being is born out of blood and sperm and further blood and sperm are born of food. Therefore one can say that body is only food. A physical body is born out of food. Since body is born out of food, it needs food to survive, it cannot stay without food and will die without food. Since its very existence is on food only.

There is another point to be noted. Throughout one's life, a human being is anxious and worried about his food only, nothing else. If one studies about all the anxieties of a human being, one will find that the need of food is his or her basic worry. He spends his entire life collecting food. The currency bundles are all in fact bundles of food, nothing else. The amassing of wealth is all a collection of food only. One is anxious that I have food today, will I have it tomorrow and day after also or not.

One is unnecessarily worried whether his children will get food, whether the grand children will get, anxious for the next seven generations. One is not worried as far as water is concerned, when it rains, water pours down, food does not pour. There are rivers of water not rivers of food. There are lakes of water, sea and ocean of water, there is no ocean of food. And then food is not available everywhere, one has to go to the place where food can be found. Therefore a human beings entire activity in life is due to the search

for food. Maharaj ji says :-

ਨਕਿ ਨਥ ਖਸਮ ਹਥ ਕਿਰਤੁ ਧਕੇ ਦੇ ॥

nak nath khasam hath kirat dhakae dae |

*The string through the nose is in the hands of the Lord Master;  
one's own actions drive him on.*

ਜਹਾ ਦਾਣੇ ਤਹਾ ਖਾਣੇ ਨਾਨਕਾ ਸਚੁ ਹੇ ॥੨॥

(ਅੰਗ ੬੫੩)

jehaa daanae tehaa khaanae Nanaka sach hae |2|

*Wherever his food is, there he eats it; O Nanak, this is the Truth. ||2||*

Everyone's food is not available everywhere. This is a big truth of life. Wherever the food is lying, it will pull the person towards that direction. Guru Nanak Dev ji says that this is true fact of life that the food drags a person where it is lying for him. A human being does not pull the food towards himself, it is the other way round—food pulls him. And everyone's food has been computed:-

.....ਲੇਏ ਖਾਣਾ ਖਾਉ ॥

(ਅੰਗ ੧੫)

.....laekhai khaanaa khao |

*As it is pre-ordained, they consume their food.*

As it is pre-ordained, they consume their food. If a person is eating a lot of food, he will not live for very long as he is consuming his food very fast. That is why people who are very fat and heavy eat a lot and their food finishes very fast. Every person has a certain amount of food only which he can consume, not more, not less. Hence throughout life one is anxious of food only. Though Gurbani gives equal amount of importance to God, Guru, Food and a saint. A saint is only called a Brahm Gyani (who has realised God). In some places a saint is called a Sadhu also; only in very few places—

ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦੁ ਨ ਭਾਈ ॥੮॥੨॥

(ਅੰਗ ੨੨੨)

Nanak saadh prabh bhaed na bhaaee |8|7|

O Nanak,

*there is no difference between the Holy people and God. ||8||7||*

Here sadh means a saint

ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥

(ਅੰਗ ੨੧੮)

saadho man kaa maan tiaago |

*Holy Saadhus: forsake the pride of your mind.*

Here sadhu means one who is carrying out his 'Sadhana' (worship) and has yet not become a saint for the ego is still there,



the pride has not yet fully gone. The God Almighty has not yet manifested fully. Guru Teg Bhadur Sahib ji says— 'You are doing so much penance, Throw away also your ego aside.' All the four have been given equal importance—God, Guru food and saint.

ਧੰਨੁ ਗੁਪਾਲ ਧੰਨੁ ਗੁਰਦੇਵ ॥

(ਅੰਗ ੮੭੩)

Dhann gupaal dhann guradaev |

*Blessed is the Lord of the World. Blessed is the Divine Guru.*

Gopal is the only one to be worshipped. One who looks after and nourishes the whole universe is to be worshipped. And then the Guru is to be worshipped. Only due to Divine knowledge and by the utterance of the 'word' (Shabad), one gets to know about Gopal (God). And then one must worship food (Aan). Only when the stomach is full (satisfied) with food, one likes the Guru or likes God HIMSELF, otherwise one doesn't like either. Kabir ji says :-

ਭੂਖੇ ਭਗਤਿ ਨ ਕੀਜੈ ॥ ਯਹ ਮਾਲਾ ਅਪਨੀ ਲੀਜੈ ॥

(ਅੰਗ ੬੫੬)

Bhookhae bhagath n keejai | Yeh maala apanee leejai |

Here is your rosary, I cannot do it. When hungry and famished one thinks only of food, one cannot sing the glory of God. Fasting may be useful for the physical body, it may give some rest to the digestive system but to say that fasting reminds one of God—it is not true. A hungry man can only think of food, not God. 'Bhookhae bhagath n keejai | '. If kabir says and acknowledges that when hungry one cannot do meditation then no one can do it for sure. Again and again mind goes to food when hungry. The day one has kept a fast, the whole day mind is pondering on food. One will not be remembering God. If one has kept (fast)Roza, the whole day one is waiting for sunset when one can break the roza. The whole day the person has been thinking of food.

ਧੰਨੁ ਗੁਪਾਲ ਧੰਨੁ ਗੁਰਦੇਵ ॥

ਧੰਨੁ ਅਨਾਦਿ ਭੂਖੇ ਕਵਲੁ ਟਹਕੇਵ ॥

(ਅੰਗ ੮੭੩)

dhann gupaal dhann guradhaev |

dhann anaad bhookhae kaval ttehakaev |

*Blessed is the Lord of the World.*

*Blessed is the Divine Guru. Blessed is that grain,  
by which the heart-lotus of the hungry blossoms forth.*

God, Guru and food grain are worth thanking. Hungry peerson blossoms like a blooming Lotus flower by taking food. dhann anaad

bhookhae kaval ttehakaev |

ਧਨੁ ਓਇ ਸੰਤ ਜਿਨ ਐਸੀ ਜਾਨੀ ॥  
ਤਿਨ ਕਉ ਮਿਲਿਬੇ ਸਾਰਿਗਪਾਨੀ ॥੧॥

(ਅੰਗ ੮੭੩)

dhan oue sant jin aisee jaanee |  
tin ko milibo saaringapaanee |1|

*Blessed are those Saints, who know this. Meeting with them, one meets the Lord, the Sustainer of the World. ||1||*

And fourthly blessed is the saint who has understood the reality. What ? That food is also worth worshipping. Guru ji has combined 'sangat' with 'Pangat'(row of people sitting to take meal). Remembrance of God is united with food for the body. The same amount of respect is given to Bhajan (meditation) as to Bhojan (food). Because without food one cannot do meditation. This physical body is made out of food and that is why throughout one's life one is anxious and worried about food. Guru Nanak Dev ji says :-

ਨਾ ਕਰਿ ਚਿੰਤਾ ਚਿੰਤਾ ਹੈ ਕਰਤੇ ॥

(ਅੰਗ ੧੦੭੨)

naa kar chint chintaa hai karatae |

*Don't worry - let the Creator take care of it.*

Leave this anxiety to God almighty who has created this world  
ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥

(ਅੰਗ ੪੭੩)

so karataa chintaa karae jin oupaaeiaa jag |

*He, the Creator who formed the world, cares for it.*

O' human being, you only do the effort, remember 'HIS' name, leave all anxieties to God. Why ? Because HE has already made all arrangements for everything.

ਪਹਿਲੇ ਦੇ ਤੈ ਰਿਜਕੁ ਸਮਾਹਾ ॥ ਪਿਛੇ ਦੇ ਤੈ ਜੰਤੁ ਉਪਾਹਾ ॥

(ਅੰਗ ੧੩੦)

pehilo dae tai rijak samaahaa |

pichho dae tai jant oupaahaa |

*First, You created nourishment;*

*then, You created the living beings.*

That God almighty first sends the food for every human being and then sends him to this earth. These are very precious lines. **pehilo dae tai rijak samaahaa | pichho dae tai jant oupaahaa** A human being is born afterwards. Why I am repeating it again is because of the fact that the entire dishonesty. in this world is because of food. All disputes and tensions are due to food. The amassing of all wealth is only collection of food. May I keep getting it, may my children

keep getting it, may my grand child keep getting it and may my seven generations keep getting it. All these bundles of rupees are actually bundles of food and nothing else. Everybody can consume food and nothing else. Maharaj ji says therefore food precedes the birth of every human being.

In this world Vishnu is worshipped because Laxmi is accompanying him. And after Vishnu there is worship of Shiv ji. People say to Shiv, please exempt our house and go onwards. The former is worshipped because of greed and the latter is worshipped because of fear. Why fear ? Because when Shivji goes to someone's house he takes away a person, at least one dies because he is the angel of Death. The god of destruction. Therefore one is being worshipped because of greed and the other because of fear. Whenever a person bows down, it is either due to greed or due to fear. There is no other reason that he will bow down. He worships Vishnu and tells him to visit his house everyday so that Laxmi can come to the house too. He worships Shiv ji telling him please spare my house and go onwards.

Whenever I talk about this, I am reminded of Gyani Man Singh Jhaur. Why ? Once upon a time when the Exegesis of Guru Granth Sahib ji was started in Gurdwara Sis Ganj Sahib, Delhi, it took about twenty three years to complete it. In these twenty three years I may have participated for two or two and a half years during which we used to continuously do Exegesis for a month. Likewise Gyani Man Singh Jhaur, Gyani Ranjit Singh ji Paras and many other intellectuals did the Exegesis during these years. The 'Bhog' took place after twenty three years. And I remember I (Thy humble servant) was invited to do the Exegesis of Rag Mala. Even the commencement of Japji Sahib was done by me. It is a very old episode. One day, early morning I got down at Delhi from Asansol. When I reached Sis Ganj Sahib ji from Asansol and I had my bath and then when I entered in the Gurdwara to pay my homage, I heard Gyani Man Singh ji Jhaur was doing Exegesis of this pauni of Japji, Sahib ji :-

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

eaekaa maaeee jugat viaaaa tin chaelae paravaan |

*The One Divine Mother conceived and gave birth to the three deities.*

The one divine mother conceived and gave birth to the three dieties. First he explained the Islamic belief of origin, presevation and annihilation of human kind, how the Muslims believe in 'Kyamat'(Doom's Day). Then he explained how it is believed in the Snatan Dharam. And lastly he spoke about the belief of Guru Ghar.

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

ouhu vaekhai ounaa nadar na aavai bahutaa eaehu viddaan |

*He watches over all, but none see Him. How wonderful this is!*

This entire game of origin, preservation and annihilation is in the hands of one and the only God almighty. He is the only power (Shakti) from whom birth takes place then preservation is carried out and then annihilation happens. One 'Power' (Shakti) from whom many are born. (numberless) and Kalgidhar Patshah says:-

ਅਮਾਨ ਹੈਂ। ਨਿਧਾਨ ਹੈਂ। ਅਨੇਕ ਹੈਂ। ਫਿਰਿ ਏਕ ਹੈਂ ॥੪੩॥

(ਜਪੁ ਸਾਹਿਬ)

amaan hai | nidhaan hai | anaek hai | fir eaek hai |43|

It is the play of 'One' into many and many into 'One' but why 'HE' turns into many when 'HE' is only 'One' ? Ocean is one, but the waves are many. Sun is one, but the rays are many. But why this 'One' has become so many—this also Guru Gobind Singh ji elaborates:-

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ।  
ਖੇਲ ਖੇਲਿ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੇ ਫਿਰਿ ਏਕ ॥੮੧॥

(ਜਪੁ ਸਾਹਿਬ)

eaek moorat anaek darasan keen roop anaek ||

khael khael akhael khaelan ant ko fir eaek ||81||

Multiplicity is His sport. One is 'HIS' subtle form, HIS presence. Multiplicity is HIS game, a drama, a show:-

ਆਵਨ ਜਾਨੁ ਇਕੁ ਖੇਲੁ ਬਨਾਇਆ ॥

aavan jaan eik khael banaaeiaa |

*The One has created the drama of coming and going.*

ਆਗਿਆਕਾਰੀ ਕੀਨੀ ਮਾਇਆ ॥

(ਅੰਗ ੨੯੪)

aagiaakaaree keenee maeiaa |

*He made Maya subservient to His Will.*

He was explaining all the three phases. In Islam, on the Doom's day of the angel of death (Azrial) will blow the trumpet

and all the souls will come out of their graves and will face God. To whomsoever, Mohammad Sahib will acknowledge he or she will be sent to heaven and all the others whom he will not acknowledge, will have to go to hell. I (thy humble servant) have come from the Frontier Province (now in Pakistan) where the common language was Persian and Pashto. Islamic literature was available in most of the educational schools. The following line of Baba Farid is mentioned in Sri Guru Granth Sahib ji also:-

ਫਰੀਦਾ ਮਹਲ ਨਿਸਖਣ ਰਹਿ ਗਏ ਵਾਸਾ ਆਇਆ ਤਲਿ ॥  
ਗੋਰਾਂ ਸੇ ਨਿਮਾਣੀਆ ਬਹਸਨਿ ਰੂਹਾਂ ਮਲਿ ॥

(ਅੰਗ ੧੩੮੩)

Faridaa mehal nisakhan rehi geae vaasaa aaeiaa thal |  
goraa sae nimaaneeaa behasan roohaa mal |  
*Fareed, the mansions are vacant;*  
*those who lived in them have gone to live underground.*  
*They remain there, in those unhonored graves.*  
*O Shaykh, dedicate yourself to God;*

Muslims of the Frontier province believed that the souls occupy the graves after the physical death of a human being. Till what time? Till 'kyamat' (Dooms day). They said it is also written in Guru Granth Sahib ji.

In India it is believed that within thirteen day after death the soul takes birth in some womb or the other. It finds a mother matching to its mental impressions. Maximum it takes forty days. But these souls are found in the whole universe taking birth continuously. Daily millions of babies are being born and millions dying in the world. Millions of funerals are taken to crematories every day and dead bodies are being burnt or dead bodies are being buried. Millions of babies are being born daily.

After explaining the Islamic traditions, he took up the subject of 'Sanatan' school of thought. Though I had gone only to bow down inside the Gurdwara yet I felt I must sit and listen to his Exegesis since he was a wise, old and experienced learned person. This episode is nearly forty years old. He said, "Vishnu is the provider of food for all. When he started distributing rations (food) to every being of the world, then very long queues were formed—of human beings, birds, beasts, reptiles, insects etc. On either side of Vishnu

heaps of food grains were lying. He would give a handful to some and two handfuls to others and only half a handful to some. But to some he would also give four or five handfuls. This was the way Gyani ji was explaining, his style of story-telling. He said, 'I was also standing in the queue and seeing that to some he was giving two handfuls, to some four handfuls and to some even eight handfuls but to some only half a handful. I was thinking and wondering how many handfuls he will give me. Further he says, my turn also came and I stood before him humbly to get my share. Vishnu took two handfuls and instead of giving these to me, he threw these and spreaded these all around saying "Gyani Singh I have spread your rations all over, go and find them". And ever since then this (food) makes me go all over the world. I am in search of these always and this make me go everywhere, the day my food grains cease to exist I will finish, that will the end of my life.

ਨਕਿ ਨਥ ਖਸਮ ਹਥ ਕਿਰਤੁ ਧਰੇ ਦੇ ॥  
ਜਹਾ ਦਾਣੇ ਤਹਾ ਖਾਣੇ ਨਾਨਕਾ ਸਚੁ ਹੋ ॥੨॥

(ਅੰਗ ੬੫੩)

nak nath khasam hath kirat dhakae dhae |  
jehaa dhaanae thehaa khaanae naanakaach sach hae |2|  
*The string through the nose is in the hands of the Lord Master;  
one's own actions drive him on.  
Wherever his food is, there he eats it; O Nanak, this is the Truth. ||2||*

It means that we can consume only that amount of food which is lying in store for us and only from that place where it is lying. Nothing less, nothing more.

Physical body is only food. It is made out of food. And throughout one's life, one is anxious about food. This is in other words a physical life only and such a physical life even the animals live. Animals and birds also are in search of food throughout their lives. Hence, there is no difference between such human beings and animals, if along with anxiety about food there is no anxiety about the food give i.e., God almighty, there is no difference between a human being and an animal. You will say that we go even from place to place for the whole day in search of food. Birds go from one country to another in search of food. For instance, in the month of October, the birds fly all the way from Siberia to India. They come to the lakes of Rajasthan, because there is so much of snow in Siberia that they cannot find any food. It is difficult to find food

grains in such heavy snowfall, so they fly thousands of miles and come down to India. Then in March and April when the snow melts, they go back. All the way they come in search of food. These birds nearly cover a journey of six or seven thousand miles. Daily birds go far away in search of food.

To spend one's human life only in search of food is leading the same life as of an animal and sorry to say that a person who is only anxious about food in his life would be a flat-headed person and not shrewd. For such a person it will be difficult to listen to Exegesis or Kirtan. In fact he cannot listen to it. He will be restless or will doze. Will remain disturbed and will sit with much difficulty. There would be no coordination. He is all the time worried about food and Gurbani says do not be anxious about food.

ਨਾ ਕਰਿ ਚਿੰਤਾ ਚਿੰਤਾ ਹੋ ਕਰਤੇ ॥

(ਅੰਗ ੧੦੭੨)

naa kar chint chintaa hai karatae |

ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥

(ਅੰਗ ੪੭੩)

so karataa chintaa karae jin oupaaeiaa jag |

You remember God, do not be anxious. God Almighty will worry for everyone's food, your job is only to do 'HIS' meditation.

In the first stage, one is only a ritualist. He or she is carrying out actions. Till today, he has gained this knowledge that by continuously working very hard both physically and mentally he has been able to earn wealth, food and all the objects of this world are obtained and therefore by working hard he will be able to attain God too.

Secondly, till today whatever he has been able to achieve, he has attained it from the outside world. He has been able to establish family relations from outside. He has attained big mansions, beautiful house to stay and has got lot of respect and pomp and show from the outside world. Therefore, he thinks he will get God also from outside, may be from some pilgrimage place or from some hidden cave in the mountains. Because whatever he has achieved till today, it has been from the outside world. Gradually while carrying out the physical actions like listening to Exegesis, Kirtan by doing meditation (Simran), the mind also has got influenced and has now got involved.

And now from rituals he has entered into the Upasana kand, i.e., the involvement of the mind. An interest has been created in the mind. An eagerness has been created in the mind and now it has also become fearless.

In the third stage the mind has become completely detached from this world.

Previously, he used to think that this world is everything. And now he is totally detached from the world. No interest in the worldly affairs. A person who has attachment with the world is not in the third stage as yet. And a person who has great fear of dying, he is not even in the second stage and the person who has not started his actions on this spiritual journey is not even in the first stage.

This judgement you have to do yourself as to, in which stage you are standing today. No other person can judge you or decide for you.

Sheikh Saadi says— '*Tu Kfud Bamunsuf shudfi*', judge your ownself, what you are. How does another person know what you are ? How can another person know about your mental state ? Therefore judge for your ownself whether you are a companion of the holy congregation or not. Other person cannot do this for you. Are you religious or not. When the heart gets detached from this world it loses all greed and ego also. All desires also come to a halt. An intense feeling of compassion arises in the heart. He gets feeling of devotion and reverence towards people who have gone ahead of him in the field of spiritualism and gets feeling of compassion towards those people who are left behind or lagging in the sphere of spiritualism. Devotion and compassion become inbuilt qualities of character. Towards foolish people he feels compassion. He in fact feels compassion on any human being who is lagging behind in any sphere. And towards knowledgeable people he gets feelings of reverence and devotion. If any person excels in some art or has immense wisdom and knowledge, such a person will have a lot of devotion towards him. Even if this knowledge may be in any human being. Guru Nanak Dev ji had kept all doors open for everyone. When he saw Farid had this knowledge Guru Nanak Dev ji made him sit next to him. All the 'Bani' was collected by Guru Nanak Dev ji himself by travelling to various places. Pothi Sahib, is the



historical proof. When he saw that Jai Dev is also ahead in spiritual knowledge, Ramanand is also touching the depths of such knowledge, he included all their Banis in Sri Guru Granth Sahib ji. All these saints are those, who have touched the heights of spiritualism.

If a drop has to reach the ocean by starting from the mountains, it cannot reach there all alone. If it is alone, the earth will absorb it. If alone, the rays of the sun will dry it up. If some life stream has not been able to reach up to and it has stopped on the way, either the objects of this world must have allured it or some pain and grief must have dried it. In this world, wealth, property and materials have increased so much that everyone drowns in these completely :-

.....ਹਮ ਦੇਖਾ ਤਹ ਡੁਬੀਅਲੇ ॥੧॥

(ਅੰਗ ੩੫੭)

ham dhaekhaa theh ddoobeealae ||1||

*I have seen them drowning there. ||1||*

Many a times the sorrows and sufferings become so intense that a human being drowns in them totally. You will generally find people who have either drowned or have completely dried up. Drop has dried up and can not go further. The drop has merged in the hot sand. Life has drowned in the numberless objects of this materialistic world. Or a human being has dried up because of sufferings and pain and has stopped walking onwards. This 'drop' will have to take the support of millions of other 'drops' to walk on the spiritual journey. Support of Ravi Dass ji and of Kabir ji will have to taken:-

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥

(ਅੰਗ ੩੪੭)

hor kaetae thudhano gaavan sae mai chit na aavan

naanak kiaa beechaarae |

*So many others sing to You, they do not come into my mind;*

*how can Nanak think of them?*

All those spiritual souls who have done meditation of God's name in this world, their vibrations are still present here and they act as an aid to the aspirants also. The significance of holy congregation is due to the fact that even if one person in the gathering has communed with the sweet Lord, he or she will transform the entire atmosphere because of his or her intense love and devotion for God. Such a person will influence all the people sitting in that

gathering. Even if a single person has smeared or applied a fragrant perfume, everybody around is able to enjoy the fragrance. On the contrary even if one person's clothes are dirty and stinking and he has not had a bath for days, everyone around him will suffer.

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

moot paleetee kaparr hoe |

*When the clothes are soiled and stained by urine,*

Such a person will pollute the entire environment around him, everything around him will have foul smell.

A person who constantly meditates God's name, creates pious vibrations around himself and even a wicked person has his own vibrations around him. And in this world there are more foul vibrations because there are very few good and noble human beings. One has to come to holy congregation because at least for sometime the wicked people will leave their wickedness as he is participating in the holy congregation. In a holy congregation good positive vibrations are formed and are helpful. If one drop of water wants to reach the ocean, it will have to take the help of millions of drops of water, only then can it reach the ocean. The support of such a person who is far ahead in the sphere of spiritualism is needed. For instance, if one wants to go to the railway station and does not know the way one enquires from anybody the way to the station irrespective of the fact whether the person is Muslim, Hindu, Sikh or Christian.

One does not say that I will ask you the way to the station only if you are a Muslim. Or I will ask only if you are a Hindu. One can enquire the way from anyone. Even to go to some village, we can ask the way from anyone. But when we have to enquire about the way of God, we first find out whether the person is a Muslim or not; otherwise we will not ask him; whether he is a Sikh or not, whether he is a Hindu or not. If Guru Nanak Dev ji would have been of the same attitude, then today we would have not found Ramanand ji in Guru Granth Sahib ji. Jai Dev would have had no place in Sri Guru Granth Sahib ji. And for Farid ji there would have been no place at all because he speaks of reading of Namaz (Prayer) five times in a day, 'kabehee chal na aaeiaa panjae vakhat maseet |' We do not attend holy congregation five times in a day.

We have been told only twice daily. But a direct message for Muslims is:-

ਫਰੀਦਾ ਬੇ ਨਿਵਾਜਾ ਕੁਤਿਆ ਏਹ ਨ ਭਲੀ ਰੀਤਿ ॥  
ਕਬਹੀ ਚਲਿ ਨ ਆਇਆ ਪੰਜੇ ਵਖਤ ਮਸੀਤਿ ॥੨੦॥

(ਅੰਗ ੧੩੮੧)

Faridaa bae nivaajaa kutiaa eaeh na bhalee reet |  
kabehee chal na aaeiaa panjaa vakhat maseet |70|

*Farid: O faithless dog, this is not a good way of life.*

*You never come to the mosque for your five daily prayers. ||70||*

Muslims are directly instructed to— 'outh faridaa oujoo saaj'.

We do not do lavation but have a complete body bath. Muslims do lavation 'outh faridaa oujoo saaj'.

In Arabic countries there is lot of shortage of water; acute shortage in fact. Once I was travelling from Khoram to Teheran in the train. One bottle of water was given to me. So I drank some water and the remaining I poured into the wash basin. Immediately the Iranian waiter came to me and said, 'O this is 'Ab Heyat' (water for existence) and you spilt. I said, 'I wanted only this much'. He said, 'you should have poured for yourself only as much water as you needed'. In those countries, each sip of water is precious and they realize its worth. There they do not mind drinking water left by others because of the acute shortage of water. Mohammad Sahib had started this lavation (washing of hands, feet and face) because of water shortage. He was compelled to start this lavation, otherwise heat in the Arabic countries is indeed too much.

ਉਠੁ ਫਰੀਦਾ ਉਚੁ ਸਾਜਿ ਸੁਬਹ ਨਿਵਾਜ ਗੁਜਾਰਿ ॥  
ਜੇ ਸਿਰੁ ਸਾਈ ਨਾ ਨਿਵੈ ਸੇ ਸਿਰੁ ਕਪਿ ਉਤਾਰਿ ॥੨੧॥

(ਅੰਗ ੧੩੮੧)

outh faridaa oujoo saaj subeh nivaaj gujaar |  
jo sir saae naa nivai so sir kap outaar |71|

*Rise up, Fareed, and cleanse yourself; chant your morning prayer.*

*The head which does not bow to the Lord -  
chop off and remove that head. ||71||*

Anyone can tell the way to God. They say :-

ਕੰਚਨ ਹੋਏ ਜੋ ਕੀਚ ਮੇਂ, ਬਿਖ ਮੇਂ ਅੰਮ੍ਰਿਤ ਹੋਏ,  
ਵਿਦਿਆ ਨਾਰੀ ਨੀਚ ਪੇ, ਚਾਰੋਂ ਲੀਜੇ ਖੋਏ।

*Kanchan Hoye jo kēech mai, Bikh mei amrit hoye  
Vidhiya nari neech pae, Charo heejae kōhyae.*

Whosoever possesses the knowledge of God, whether a woman, or an untouchable, mean or a great personality, just take it.

Even if a piece of gold falls in slush, pick it up and wash it. It is not like this that the piece of gold has fallen in the dirty slush and one cannot pick it up. Any one can have education or spiritual knowledge do not be narrow minded.

In the fourth stage, the person is not doing action any more. You will say he does not do any action ? No, he does not do. His 'ego' of doing something does not remain. Doership ends. He understands something which Gurbani explains in the following lines:-

ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ ॥  
ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ ॥

(ਅੰਗ ੨੭੪)

karam karat hovai nihakaram |  
tis baisano kaa niramal dharam |  
Performing good deeds, he does not seek rewards.  
Spotlessly pure is the religion of such a Vaishnaav;

Whatever one has achieved or attained in the world till today, it has been through sheer action only. Whatever one has been able to get, for example — wealth, property, big houses, family, relatives, all these have been got through hard work. Therefore whatever one attains in this outside world, it is through action and therefore a human being thinks that he or she will get God also through action. If that be the case, my actions would be the price to get God.

ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥  
ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥

(ਅੰਗ ੩੪੯)

keemat paae na kehiaa jaae |  
kehanai vaalae taerae rehae samaae |1|  
*No one can measure Your Worth, or describe You.  
Those who describe You, remain absorbed in You. ||1||*

He is not proud of his actions. He does not do actions. These are performed automatically. As the breathing is going on automatically. We are not doing breathing. Blood is circulating in the body automatically. We have no active role in these actions. Heart is throbbing automatically. We are not causing it to throb. Whatever is very essential in life, is happening on its own accord. Such a person does not do action. It will happens automatically as the breathing is going on by itself.

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁਤਿ ਜਨਮਿ ਨ ਆਵਾ ॥੧॥

(ਅੰਗ ੭੯੫)

eaek sabad maerai praan basat hai baahurr janam na aavaa |1|

The One Word of the Shabad abides within my mind;

I shall not come to be born again. ||1||

As the breathing is going on automatically. Meditation is also going on automatically. Doing is happening automatically. Doing has ended. It has been fully understood.

Physical body is made out of food and food has been obtained only after doing work. But the mind is not made out of food. Soul is luminary. This is not made out of food, not made out of any material. Atam Jyoti. Then of what this is made ?

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

(ਅੰਗ ੪੪੧)

man toon jot saroop hai aapanaa mool pachhaan |

O my mind, you are the embodiment

of the Divine Light - recognize your own origin.

I do not have to find it; it is not lost. Neither I have to go to it, because it is not far away from me. One has to go near a thing which is far from him. Two words are said due to necessity. One is that we have to go to God or we have to find God. One has to find that thing which is lost. And one has to go to that thing which is not Omnipresent. But how can we go to someone who is Omnipresent, i.e., God. How can we say we are finding HIM. HE is there.

I may explain this with two examples. One is said by Bhai Sahib Nand Lal ji and the other said by Sheikh Saadi.

ਦੀਦਾਰ ਮੇਂ ਨੁਮਾਈ ਓ ਪਰਹੇਜ਼ ਮੇਂ ਕੁਨੀ, ਬਾਜ਼ਾਰਿ ਖੋਸ਼ ਓ ਆਤਿਸ਼ ਮਾ ਤੇਜ਼ ਮੇਂ ਕੁਨੀ।

*Didaar mei Numayee O Perhaze mei kuni*

*Bazar khesheh O aattish ma tez mei kuni*

Shaik Saadi says—O'God You reveal Yourself and then You go behind the veil, please do not do like this. When you go behind the veil, our intensity to see You increases. We long for You. Our heart pines to have a glance of You, since You hide behind the curtain. Bhai Nand Lal ji explicitly explains this Sufi kalam like this:-

*Tu dar hessab kfiudi yaar meh laka ke kunad*

(Gazal 20)

When You are unable to see God, He is not hiding behind a

veil, there must be a veil in front of your eyes, some curtain must have come before your eyes. Veil of Ego, veil of Greed, veil of Desire. Remove your own veil. He is:-

ਕਿ ਜਾਹਰ ਜਹੂਰ ਹੈ । ਕਿ ਹਾਜਰ ਹਜੂਰ ਹੈ ।

(ਜਾਪ ਸਾਹਿਬ)

ke jaahar jehoor hain | ke haajar hajoor hain |

There is a veil in front of your eyes:-

ਹੈ ਕੋਈ ਸਾਜਣੁ ਪਰਦਾ ਤੋਰਾ ॥

(ਅੰਗ ੫੬੨)

hai koe saajan paradhaa thora |

*Is there any friend who can rip apart the screen of separation?*

Guru Arjan Dev ji Maharaj says - O' Lord, Is there any such veil that can hide You? Then the veil is big, God is not big. Then we should worship the veil, what is the need of worshipping God? Is there such a veil which can hide God? What is mortification? We have to introvert only. Attention has to be taken so deep inside, that spiritual knowledge may manifest. The more the attention will go deep inside, the more the spiritual will be acquired. The deeper the attention, the higher the flight of spiritual knowledge, i.e., it will touch supreme heights. If there is very little knowledge, the attention of the person has not gone very deep. If concentration and action are combined in the outside world, one acquires wealth and material. But when Word and concentration together go within, God is discovered. 'HE' reveals 'HIMSELF'.

Dhun and Dhayan:-

ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥੩॥

(ਅੰਗ ੮੮੧)

dhun meh dhiaan dhiaan meh jaaniaa guramukh akath kehaanee ||3||

*The meditation is in the music, and knowledge is in meditation.*

*Become Gurmukh, and speak the Unspoken Speech. ||3||*

When the combination of Dhun and Dhayan introvert, one is able to have vision of God. In the Islamic world there was one lady, Rabia. She was well known. Just like Meera in India. And in the Sikh world there was Mata Bhag Kaur. Rabia was famous in Islam. She was indeed a very precious soul. Every evening she would read Quran. She would recite the Quran in such a melodious voice that she would become one with the Quran. In fact she would become Quran itself. Hasan would put new question every day

after her recitation. Rabia would cause him to understand that listen recitation. But you come and start argumentation. You listen and attention will go deep. But Hasan could not catch this point of Rabia. One fine day she explained to Hasan by positive proof. It was time to read Quran but she did not start it. There was Flambeau outside the house. In olden days at every crossing of the road there were flambeaus so that people could conveniently walk and see in the darkness. I had seen these flambeaus burning in Kandhar and Gazni way back in 1960. There was no Electricity there. They used to have flambeau. In the Gurdwara in Gazni I saw flambeus burning. Rabia's house was at the crossing and the Torch bearer had place the Flambeau and gone away. Rabia was searching for something in the light of the Flambeau. By then, Hasan arrived, He asked her 'Rabia what have you lost, what are you searching? Should I help ? Rabia answered, I have lost a needle. Hasan further says, 'Have you any idea where you have lost it ?' Yes says Rabia, I lost it in the house. Hasan laughed heartily and said since many days, I had a doubt that you are slightly crazy, today its confirmed that you are mad. You have lost the needle inside your house and you are trying to find it outside the house. Rabia says, what to do Hasan there is darkness in the house and there is light outside. A Flambeau outside. What to do, there is no flambeau inside the house. Then you know what Hasan said, 'If there is no torch in the house, then light one inside.' Rabia promptly said, Foolish person, I have tried to explain to you that if you light a torch inside, you will find God from inside your heart. Where are you groping outside, for how long will you keep groping. To make you understand, I had to do all this drama, so that you may understand something. 'HE' is inside and you have no understanding of HIM. Cultivate that understanding that God is inside.

ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ ॥ ਬਾਹਰਿ ਟੋਲੈ ਸੋ ਭਰਮਿ ਭੁਲਾਹੀ ॥

(ਅੰਗ ੧੦੨)

sabh kichh ghar mehi baahar naahee |

baahar ttolai so bharam bhulaahee |

*Everything is within the home of the self; there is nothing beyond.*

*One who searches outside is deluded by doubt.*

Such a person, in the fourth stage becomes an introvert. He does not do action, actions happen from him or her.

karam karat hovai nihakaram |

Doership finishes. The thought that I am the doer totally goes away. You will say that he is doing the action. then how come the 'Doer ship' has vanished. Actions happen from him, he does not do these, just like the breath goes in and comes out, no one is doing these.

The blood is circulating in the veins and arteries, no human being is causing it to circulate. The heart is throbbing, no one is making it throb or palpitate. In the same way Waheguru Waheguru is being uttered inside, the human being is not saying it or making it happen. It happens on its own, a 'Sehaj' state crops up and this is the attainment of God Almighty. Stage of tranquility and peace prevails. It is the attainment of bliss, power, virtues, flavour and gentleness. If one has to explain millions of virtuous qualities, one can say it in one word-God, attainment of God is the attainment of everything. Simply everything. One will not be able to attain this everything from the outside world. Till today whatever a human being has attained, he or she has attained from outside. Now, may I say by endlessly doing action one will not attain HIM.

He will get exhausted completely by carrying out actions. He may become fearless, may become detached from the world but union with God is lacking. If the union with God is also achieved because of actions, then actions will become the price for God. Therefore any amount of actions cannot bring union with God. To explain this, there are these lines of Guru Arjun Dev ji.

ਘਾਲ ਨ ਮਿਲਿਓ ਸੇਵ ਨ ਮਿਲਿਓ ਮਿਲਿਓ ਆਇ ਅਚਿੰਤਾ ॥

(ਅੰਗ ੬੭੨)

ghaal n miliou saev n miliou miliou aae achintha |

*We cannot meet the Lord by our own efforts, nor can we meet Him through service; He comes and meets us spontaneously.*

He met me suddenly and unexpectedly by Himself. Not a single act of mine is the price of this greatest bliss. None of my efforts is the price of this flavour. After making continuous efforts, hard work and actions, one comes to the conclusion that none of these can be the price of the Supreme Being. One comes to know that not any act of mine is the price of this supreme bliss. But without doing actions, one cannot understand, what ? That with any amount of actions carried out, one cannot attain HIM. Neither



one gets him with any physical or mental action but one attains HIM by becoming submissive and passive. One has to put in an effort to make the mind non-active and thoughtless. All thoughts must come to an end, just when all thoughts come to a halt, God manifest HIMSELF. This is called :-

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥  
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥

(ਅੰਗ ੨੯੩)

sunn samaadh ane hat teh naad |  
kehan n jaaee acharaj bisamaad |

*The Deepest Samaadhi, and the unstruck sound current of the Naad are there. The wonder and marvel of it cannot be described.*

It is called profound contemplating. There are no thoughts, no physical activity and no mental action going on. Only God, nothing but God. In such a state, whatever he does, he does not do, the action just happens from him. This state is attained from within. They say that after twelve years of rigorous mortification when Sidharath became Mahatma Buddh and returned home; at first his father rebuked him. A prince, the son of a king has come back like a beggar. You have a begging bowl in your hand. Tell me what did you attain by groping here and there. Mahatma Buddh replied, Father, I have attained nothing. But what I had earlier, I have come to know about it. Earlier I was not aware of it. I had a great treasure of which I was not aware. Now I have come to know that earlier I had this treasure but I was like a beggar and now I am like a king.

ਖਜਾਨਾ ਹੁ ਛੁਪਾਇਆ ਮੁਝ ਕੋ, ਮੁਸ਼ਤੇ ਖਾਕੇ ਸਹਰਾ ਨੇ,  
ਕਿਸੀ ਕੋ ਕਿਆ ਖਬਰ ਹੈ ਕੌਨ ਹੂੰ ਮੈਂ ਕਿਸ ਕੀ ਦੌਲਤ ਹੂੰ।

*Kajana hoo chhupaya muj ko, mushite khaake sehira ne,  
kesee ko kya khabar hai kaun hoo mai kis ki daulat hoo.*

Iqbal says, I am a great treasure of flavour of bliss, high spirits, wealth, happiness and power. But what to do, I am hidden under a lump of sand, i.e., covered with this physical body. I am busy playing with this sand only. I have never ever bothered to look deep within and enter this body. *Kajana hoo chhupaya muj ko, mushite khaake sehira ne, kesee ko kya khabar hai kaun hoo mai kis ki daulat hoo.*

In the fourth stage, actions become effortless. These sprout spontaneously. Meaning actions are happening of their own, the person is not doing them.

Har choutharree laav man sehaj bhaeiaa har paaeiaa balraam jeeo |

Now one does not have to do anything; one has become nishkaram (actionless).

karam karat hovai nihakaram |

As the mind becomes actionless God reveals HIMSELF. All the actions are done to becomes actionless. Mind comes to a halt and when mind becomes stationary, then the mind does nothing. One attains God not through actions, one attains God by non-action (I am unable to find more suitable words to explain it.) 'karam karat hovai nihakaram |' When I meet some people, they tell me, today I recited Japji Sahib four times and six times Sukhmani Sahib. You have recited, but along with this if you become submissive you would achieve something, otherwise not. The action is going on, but by doing these actions over a long period, one understands; what ? By doing actions one will not attain God. Only after doing these actions, one gets this understanding. But till one does not understand that one will get God effortlessly and by becoming passive till then the actions will continue.

Sometimes the physical death takes place while doing rituals but the state of tranquility is not attained and the game remains incomplete. Maharaj says —

When the state of tranquility is attained, everything happens automatically and God is attained.

ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਸੁਭਾਇ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥  
ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥  
ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਵਜੀ ਵਾਧਾਈ ॥  
gurmukh miliaa subhaae har man tan mitha laaeiaa balraam jeeo |  
har meethaa laaeiaa maerae prabh bhaaeiaa anadin har liv laaee |  
man chindiaa fal paaeiaa suaami har naam vajee vaadhaae |

What mind wanted, it attained. And when it attained God, all desires ended. In this word, when one desire is satisfied, ten more come up. The desired things are acquired. when one gets one object, desire for ten objects arises. Whatever one gets, the desires never end, they are endless. But of the

But the moment one attains God, all desires subside.

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥

(ਅੰਗ ੯੧੭)

saach naam adhaar maeraa jin bhukhaa sabh gavaaeaa |

*The True Name is my only support; it satisfies all hunger.*

All desires pacified. When are all desires fulfilled?

ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਜਾ ਪਾਇਆ ਅਗਮ ਅਪਾਰਾ ॥

(ਅੰਗ ੭੪੭)

sabhae eichhaa pooreeaa jaa paaeiaa agam apaaraa |

*All desires are fulfilled,*

*when the Inaccessible and Infinite Lord is obtained.*

Till one does not attain God, the desires will keep arising. When desire arise and one does mortification for the satisfaction of these desires, it means such a person does not have any knowledge of God. What is that object which appeals to the human mind? What is the meaning of satisfying one's heart's desire? Attaining of God only is the satisfying of all desires. Fulfillment of a desire is not the fulfillment of that desire. When one desire is fulfilled, ten more will arise and the whole life will be spent in the fulfillment of desires only.

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਵਜੀ ਵਾਧਾਈ ॥

man chindiaa fal paaeiaa suaami har naam vajee vaadhaaee |

Increase means some thing is increasing day by day. The flavour which one has attained does not come to an end It is ever increasing. Happiness is increasing, bliss is on the rise, the splendor increases more and more. Till the last day of one life this power and these virtues keep on increasing:-

ਦਿਨੁ ਦਿਨੁ ਚੜੈ ਸਵਾਇਆ ਨਾਨਕ ਹੋਤ ਨ ਘਾਟਿ ॥੧੬॥

(ਅੰਗ ੩੦੦)

din din charrai savaaeiaa Nanak hot na ghaatt ||16||

*Day by day, he prospers; O Nanak, he shall not fail. ||16||*

It goes on increasing, God HIMSELF is limitless, therefore his bliss is also limitless. His power is also limitless. Hence such a person's energy is also beyond limit, it keeps on increasing. One cannot measure as to how much bliss certain Bhagat has got, because it is increasing day by day, in fact every second it is increasing. Neither can one measure how many virtues, he or she has got because these are increasing day by day.

God is limitless and the person has also become like that. 'Vadhai' (ਵਾਧਾਈ) means he is increasing all the time, in fact everything is becoming more and more.

har prabh thaakur kaaj rachaaeiaa dhan hiradai naam vigaasee |

Such a function, Anand Karaj has been organised by God HIMSELF. HE HIMSELF has performed this act. There is supreme

joy and bliss in the soul and all this has happened effortlessly 'doing' has completely stopped. In the fourth stage (4th lava) the journey has been completed, therefore no more action is to be perform. Spirited life has begun. Nothing has to be done, now one has to just live in God.

jan Nanak bolae chouthee laavai har paaeiaa prabh avinaasee [4|2]

That Perfect God has been attained who is immortal. Because of HIM, one had entered into actions and went on doing actions and now has attained the state of passiveness and met HIM.

As many words were there, as much as I could explain, as much time I had, with my little intelligence I have put forward my thoughts before you. May the blessings of Dhan Guru Granth Sahib ji Maharaj and Dhan Guru Ram Dass ji Maharaj be there. On the request of some aspirants in the holy congregation I started the explanation of these four stages of the spiritual sphere. You may say like this that — my time has come to an end, my power to speak is over, my thinking power has come to a halt. But the explanation and thoughts about these four stages (Four Lavas) has not come to an end.

Waheguru ji ka Khalsa, Waheguru ji ke Fateh

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